

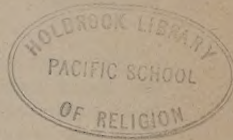
The AMERICAN FRIEND

[MARCH 13, 1952]

AMERICAN FRIENDS SERVICE COMMITTEE THIRTY-FIFTH ANNIVERSARY SUPPLEMENT

Techniques for Good Will

Errol T. Elliott



THE conscience which refuses the battle line cannot rightly escape responsibility for resolving conflicts. That is a basic principle in the faith of Friends. It is the witness which brought the American Friends Service Committee into existence thirty-five years ago, in the beginning of a far-flung service through thousands of people in hundreds of areas of strife and need.

It was a spiritual enterprise whose full purpose and concept has grown along with the service rendered, for it has been created quite as much by the people among whom it has moved as by those who have represented it. This enterprise rests upon the faith, often expressed by the initiators of the Quaker movement three centuries ago, that there is something of God in every man. This has created a high measure of expectancy in the development of the work of service and relief—an expectancy that has been amply justified.

Indeed, the response to this work of the American Friends Service Committee has made this enterprise of the spirit. It has written in large letters for the record that when men and women, boys and girls the world around are approached with the faith that they can respond to good will with good will, they generally do so. Where the response has not been

forthcoming, it is due, Friends believe, largely to their own inability to penetrate the insulating circumstances. Such is the faith and spiritual motive of their work.

Their basic testimony is one of conscientious responsibility—an affirmation, an assertion that good will must be aggressive, that love is a dynamic power. This testimony refuses coercive violence as an answer because it is absorbed in the claims of a better and constructive way.

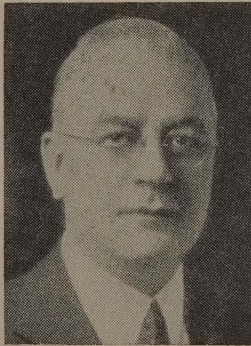
This way of life has not been followed fully perhaps by any Friend. Certainly as a body Friends have come far short of the mark. They have failed and are failing still to measure up to the faith they profess, but it is a faith, and one that has inspired the American Friends Service Committee over thirty-five years of work.

It started as a seed planted in the disturbed days of 1917 during the first World War. Its first act was to prepare a small group of boys, whose conscientious objection to war prevented them from fighting and whose conscientious acceptance of constructive work made them available for service at home or abroad. Only a few hundred of them were sponsored by the Service Committee during and shortly after the war.

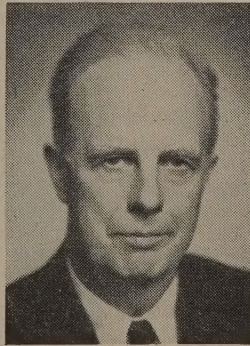
(Continued on page 83)



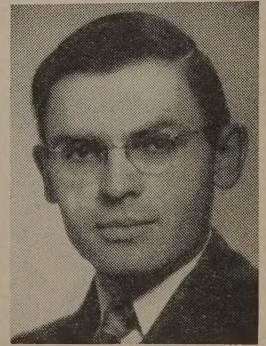
VINCENT D. NICHOLSON
1917-1918



WILBUR K. THOMAS
1918-1929



CLARENCE E. PICKETT
1929-1950
Honorary Secretary
1950-present



Milton R. Holmes
LEWIS M. HOSKINS
1950-present

EXECUTIVE SECRETARIES

A Part of Life Itself

By Rufus M. Jones

IN planning this supplement to THE AMERICAN FRIEND, it seemed appropriate to include a statement from Rufus M. Jones, initiator both of this journal and of the Service Committee whose thirty-fifth anniversary it commemorates. Of special value, too, is it for us to reconsider the well-springs of AFSC life, for in the enormous problems of life today we are tempted to increase our activity out of proportion to the depth of spirit on which it must be founded.

"It is a significant fact that among all the books and pamphlets that have been written about the Quaker work during and since the World War there is almost nothing said that interprets the philosophy of it or the impelling motives behind it. The main reason of course for this silence is the fact that the motives have been and are so deeply intimate and inward, so much a part of life itself, that they have quite fittingly remained submerged and unanalyzed . . . the work of these years has flowed out quite normally and naturally from the spirit and way of life that had become second nature of the persons who engaged in it . . .

ALIVE IN THE PRESENT DAY

"The Quaker movement is an interesting illustration of the way the roots and springs of life become hidden as one generation after another transmits

its cumulative heritage, and silent loyalties are formed that lie too deep for words. It is something more than custom or habit or sentiment. These traits of life, to be sure, lie below the level of analysis or explanation, but they are always in danger of becoming mechanical and of being turned into arrested forms of action. The transmissions from the past that I am concerned with here have to do with the silent formation of a living, growing spirit, rich with the past experience of saints and martyrs, but alive in the present day, alert, responsive to the new age, to the novel situation, and acting with the gathered wisdom of both past and present.

"I suppose without doubt the most important single factor in the formation of this Quaker spirit of which I am talking is the fundamental faith in us that we are not isolated or in any sense insulated from the eternal Spirit of God that we like to think of as the invisible living, present Christ. We have inherited in large measure that burst of enthusiasm over the teaching of Jesus and over the Gospel story of his Way of Life that came in full flood with the fresh translations of the New Testament, in the period of the Spiritual Reformers and through the marvel of the King James version. But that commitment of ours to the message of Jesus of history has always been colored and

heightened by an over-mastering inward conviction that:

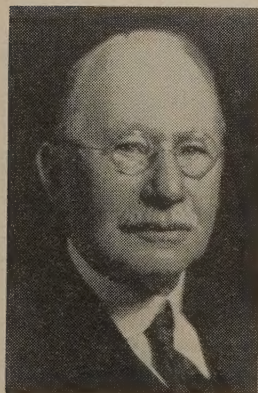
'Warm sweet tender, even yet
A present help is He;
And faith has still its Olivet,
And love its Galilee.'

"The question of name is not as important as the fact of a genuinely Spiritual Person at the heart of the universe with whom we can and do partake. Only we do need to feel assured that this Person who is the Life of our life is not unknown and unknowable, shut up in the closed circle of His own remote life. If we are to love Him and be his followers in any vital sense, we must have an adequate revelation of Him in terms that touch us intimately and move us to responsive action. Christ seems to us to be that adequate revelation of God and to have become through His continued spiritual presence an inward Companion, Friend, Comforter, Guide and Inspirer to us, as He was to St. Paul and to 'the Beloved Disciple.'

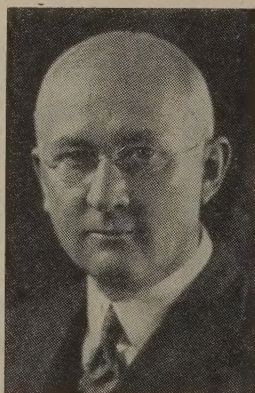
BOUND WITH THE ETERNAL

"All that I wish to insist upon in this matter is that, however the experience may be interpreted, most of the Quakers who have done things have felt themselves conjunct or allied with more than their private selves. They have felt that they were bound into one bundle of life with the Eternal, and that they were doing with their human

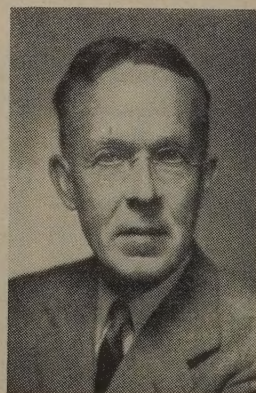
CHAIRMEN



Blackstone Studios
RUFUS M. JONES
1917-1928; 1935-1944
Honorary Chairman
1928-1935



HENRY T. BROWN
1934-1935



Fabian Bachrach
HENRY J. CADBURY
1929-1934; 1944-present

hands what the eternal Spirit wanted to have done here and now in time. One would never tell the whole story if he confined himself to horizontal moral action, or if he talked in terms of a 'social gospel,' or if he merely described acts of 'humanitarian philanthropy.'

"Under whatever name or terms that are used, something of a perpendicular type must be introduced, a more than self or than community; something from the Beyond must be taken into account.*

OUT OF AN INNER SPIRIT

"This book," writes Rufus Jones further, in introducing *A Service of Love in Wartime*, "is something more than the story of an impressive piece of relief work. It is the interpretation of a way of life. The relief work took on a peculiar form and character just because it was the expression of a definite religious faith and sprang naturally out of an inner spirit and attitude to life.

"The members of the Society of Friends and other Christians of similar faith who, under the compulsion of their deep-seated convictions, could not accept the methods of war, loved their country with as much devotion and fervor as did any of its citizens. They did not take their unique and difficult position because they were obstructionists. They took it because they were inwardly pledged to a way of life which, if extended through the world, would eliminate the seeds of war and would bring new and higher forces into operation within the fabric of society. They

could not, therefore, of a sudden change the faith of a lifetime and substitute the methods of war for the slower but not less effective forces of love and co-operation. They felt that for them to surrender their ideals of life in this crisis of history would be to prove recreant to the fundamental hopes of humanity.

AS DEEP AS LIFE ITSELF

"Most of the officials with whom I had frequent dealing in Washington, and many unofficial people, were convinced that we who took this position were consistent in our course and were doing right when we kept unswervingly on the path of life which our fathers had walked before us. Again and again I was told: 'You are doing what you ought to do. We need to have in the world, especially now, some people who believe in the conquering power of love and who express in deeds the conviction that Christ's Kingdom of God is something more than a dream of an illusion to be surrendered at every hard pinch. Some day we shall all be glad that you stood out, held on and would not yield to the mighty appeal of the hour.' This position, as I have said, was no hasty expedient; it was as deep as life itself. To go back on it was to barter away the very faith which made life a rich and precious thing.

"But the one impossible course for those of us who held this faith was to refuse the call to fight and at the same time to refuse all responsibility for the tragedy, to withdraw into some calm retreat, assume for ourselves a holier attainment than that possessed by other Christians and secure an easy safety purchased by superior piety! No, to do

that was to lose the soul as surely as though a contract had been signed with Mephistopheles. The world tragedy was a common tragedy for which we were all bound to bear a share. It was not possible for one who had a real, living, throbbing soul within him to run away into some bomb-proof shelter built by faith and to wait in security until the storm rolled by. The great Pioneer who marked out the way of life we wished to take did quite otherwise when His crisis came. We wanted to show our faith in action and to show it in a way that would bring healing to the awful wounds of war and at the same time take us out of self and selfish aims and carry us into the furnace where others were suffering . . .

AN UNEXPECTED VALUE

"Now that all the havoc and ruin of the world, with its boundless tragedy, is spread out before us, as it is for those who read, this other method of life may perhaps not look altogether foolish and irrational. Now that bankruptcy not only in financial credits, but in far more important assets than money, has become a fact for much of the world, a new and unsuspected value may perhaps be seen in the elemental faiths of the human heart—faith in love, in truth, in fellowship, in co-operation, and in the spirit of forgiveness and sacrifice. Now that hunger and disease and greed and post-war hate have revealed their awful and malevolent sway, possibly it may be a relief to turn away from the dark picture and to read the simple story of an attempt to practice love both with friends and enemies in the midst of the disaster and catastrophe."

*From "The Philosophy of Quaker Service," by Rufus M. Jones, June 17, 1939, *The Friends Intelligencer*.

Techniques for Good Will (continued)

This planted seed germinated, grew and spread. It found roots in other soil and grew in many near and remote areas of the earth. It was generally attracted by areas of conflict, to discover whether the problems could be resolved by a different method. This led to a study of the causes of conflict and thereby initiated various educational efforts to analyze the human problem in general and certain specific problems in particular. In this effort the Service Committee has enlisted the active participation of thousands of people in almost every walk of life. Housewives, school teachers, farmers, business and professional men have been drawn into "institutes" and other forms of educational effort.

This does not mean that the work of the Service Committee has been sizeable, as numbers are reckoned, but it does mean that a new light has been kindled in the minds and hearts of many people.

Nor can it be claimed for a moment that Friends, through these efforts, have a corner on truth or on the way of love and its practice. Other Christian bodies, much larger than the Society of Friends, had carried on programs of service for many years before the Service Committee came into

existence. They still carry on significant work which far out-measures the scope of Quaker work in peace and relief. Within this total Christian service to the world, Friends believe that they have a part to play that is, in some measure, peculiarly their own. They are concerned however to retain no special or peculiar place in this range of service, for if they have any new and significant experiences, or fresh insights, they want them to belong to all people.

It is difficult to portray the work and motivation of one's own group without seeming to portray at the same time the vice of pride. Friends are generally aware of serious failures as well as successes. These failures are due partly to their spiritual weakness and partly due to the fact that this work is out on the edge of the usual time-tested methods, where precedents are few and the margins of error can be great. Reviewing the past thirty-five years of service is, however, by no means a discouraging reflection.

As this issue of *THE AMERICAN FRIEND* features the work of the American Friends Service Committee, we have a right to take heart and turn our faces forward.

E. T. E.

Patterns of Quaker Service

By David E. Henley

LOOKING back from 1952 to "Service Committee beginnings" we see that there are two kinds of beginnings. The immediate steps toward organization came in the spring of 1917 just at the time that the United States entered World War One. After preliminary correspondence and discussion, 14 Friends gathered at the invitation of Rufus M. Jones and organized on April 30th the "Friends National Service Committee." A few days later it became the present American Friends Service Committee. This committee was looking first of all for opportunities and patterns of constructive service for young men who were conscientiously opposed to taking part in war. It issued the following statement:

"We are united in expressing our love for our country and our desire to serve her loyally. We offer ourselves to the government of the United States in any constructive work in which we can conscientiously serve humanity."

English Friends were already at work at home and abroad. It was at their invitation that a small group left the States to join English Friends in medical aid to refugees in Russia. That same summer saw the first unit take its training at Haverford and depart for France where it was to begin relief and rehabilitation work, helping especially to restore the devastated villages.

ANOTHER BEGINNING

But before we trace the development of the present American Friends Service Committee from these heroic yet humble beginnings, it may be well to look at another kind of beginning or background which provided a base on which the Service Committee could rise. In England 300 years ago it was not uncommon for 1,000 to 1,500 non-Friends to gather at a Quaker quarterly meeting because they knew that at such quarterly meetings all who were hungry would find bread. During and after the seizure of Boston during the Revolutionary War days, Friends of New England and Philadelphia organized relief for the destitute in that area. The advice from English Friends urging this action came after the American Friends were already busy. It was in relief work during the Franco-Prussian War that English Friends used the red and black star by which Friends in that country and America are now so well

known. During and after the Civil War in the States, the Baltimore Association acted as an early type of American Friends Service Committee with its broad gauge pattern of relief and rehabilitation, as well as aid to schools in the South.

LIKE THE INCOMING TIDE

It seems only natural that Friends with such a heritage should develop new plans and patterns for relief and rehabilitation in the present day. It might be easy to classify and catalogue the many activities participated in by the Service Committee since 1917. The list would be long and the classifications would be many, but when completed, such a catalogue would do little to throw light upon the basic purpose of the Service Committee through these thirty-five years. In fact, a hurried glance over the activities of these years reminds one more of a kaleidoscope of childhood days than any movement with pattern and purpose. However, a more leisurely review of these developments impresses one as something more like the gradual incoming of the tide. To be sure not the rushing, roaring tide of the Bay of Fundy, but those little pulsations that come in around the islands in the lowlands, along the channels, creeping, pushing, and turning, first this way and that, wherever the water level is lower, covering muck and lifting the little boats of the local families off the mud. The Service Commit-

tee has been found doing so many kinds of things with so many classes and races of people in so many countries that even Friends sometimes are moved to ask, "What is it we are trying to do? What is our purpose?" For 300 years Friends have been equally ready to organize aid whether for Friends in suffering or for others. Their one unchanging principle seems to have been to give to whoever is in need when others do not help them and they cannot help themselves. At times these have been war victims primarily, either in their own devastated homeland or as refugees or displaced persons. At other times they have been victims of race prejudice, bigotry or ignorance or economic dislocation.

ANOTHER VIEW

Another way of reviewing the patterns of Quaker service is to review the changes taking place in these patterns from decade to decade as world conditions change. Relief started as foreign relief, especially in Europe and then in Asia. These programs of relief have expanded or contracted according to need. They have shifted from one part of Europe to another or to the Far East or back to the Near East. During the late twenties and thirties, these relief activities were centered more in the United States in the coal fields and in the southern textile mill towns. More recently new patterns have been developed among old friends, with the Japanese on the West Coast, during the war and after, and more recently with the Indians in the Southwest and Midwest.

Wherever these relief programs go they usually change rather quickly into programs of rehabilitation, for relief is not enough. And in more recent years Friends leaders have seen that rehabilitation, too, is not enough. There must be some forces set in motion which bring about economic, social, political, and educational change and reconstruction. Reconstruction programs have been designed to effect some changes in international relations, interclass relations, interracial relations, and cultural relations. As the work and the organization have altered in response to changing needs, it has moved on from relief to rehabilitation and reconstruction to a more urgent and more difficult job of reconciliation on policy-making levels.



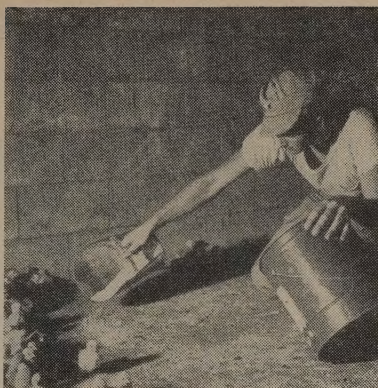
Vienna clothing distribution.

Still another way of viewing the moving patterns of service is to view the difference in the organization for giving this service. The Service Committee is no longer "contained" in the neighborhood of Philadelphia. It has its regional offices and directors, its Board members and its supporters in all major areas of the United States. And, along with English and continental Friends it has centers and representatives in many of the major cities of the world. More recently this has come to include Hawaii, Japan, and India.

NEW PATTERNS UNFOLDING

With these changes in activities and with the passing of the years, the Service Committee has come to see the need for a more constructive relationship with the ongoing Society of Friends itself. Thirty-five years of rich and varied experience have produced something far removed from a temporary emergency relief organization. The national office and the regional offices are giving major attention to the educational activities directed toward children and young people in the schools as well as toward the more mature young people from this and other lands. While the Service Committee draws choice young people from their home communities or their regular vocations for a period of special service in needy areas in this country or abroad, it has as one of its main purposes the inspiration to be gained from such an experience which will make one more effective worker as he returns to his home community. One thing seems to become clear about the Service Committee's pattern of service. It appears to be much more interested in developing new patterns, new experiments, new pioneering, and pilot projects than in retaining control of established patterns and projects. In fact, it constantly hopes that those which prove successful will be copied and used generally.

There is not room here to review the manifold types of work developed during these years. A few reminders will have to serve. From 1917-1920, the emphasis was upon emergency, war relief, and rehabilitation. From 1920-1924, intermittantly, the emphasis was on the feeding of German children with the peak coming at 1,000,000 a day in 1924. Nineteen twenty-six saw the first major shift of emphasis toward work in the United States. A branch office was opened in Boston and others were planned. In 1928, the Home Service Committee was active with children



Susan Castator

Interne—in Agriculture, Wilmington College, Wilmington, Ohio, 1951.

and families in needy areas, and for the first time giving special emphasis to interracial work. Nineteen twenty-nine saw the withdrawal of Wilbur K. Thomas as Executive Secretary and the appointment of Clarence E. Pickett, and the emphasis on American work continued. On through the twenties and through the depression years of the thirties, work in the coal fields, the cotton mill towns, rehabilitation of miners, education work with children and high school youth, all were accompanied by a great expansion of the peace work and interest in organized activity for constructive international relations.

The Service Committee came to be known in many sections of the country through its Peace Section. Then with the coming of war in 1939, the emphasis swung again to work with refugees and displaced persons. This difficult but valuable work continued during and after the war. With the approach of war, relief work and rehabilitation activities were resumed, and during 1940 plans for national volunteer service were developed. As is well known, these plans were taken over by Civilian Public Service under a very direct relationship to Selective Service. Originating in C.P.S., the institutional service units, providing groups for service in the mental hospitals, serve as an excellent example of the readiness of the Service Committee to change patterns "as ways open." Hundreds of young Friends and others found opportunity to leave the Civilian Public Service Camps and give their service where it was much needed in the hospitals for the mentally ill. They soon found that women were needed in that service and in 1943 the women's part of ISU was organized.

This work has grown until there are now each year many units in the hospitals across the land, but beyond this there is accurate information sympathetically spread throughout the country regarding the inadequate facilities and service provided for our mentally ill. As one looks at the array of services and projects underway today, one is impressed again with the readiness of the Service Committee to move with its enthusiastic amateur spirit into new areas. A shipment of streptomycin to Russia in 1948 is balanced by the sending of teams of Quaker workers to the United Nations where they have carried on the central ministry of Friends—that of reconciling love.

ONE PASSION

Friends have been more inclined to give their attention and energy to working with individuals and in the invisible forces rather than with organizations and machinery. However, they seem to believe today that both kinds of service are needed if the world is to become peaceful, and are venturing out into the vast field of social and technical assistance. Patterns and personnel change with the years, but the basic faith and purposes remain the same.

Turning through the illustrated material which the Service Committee has issued during the last thirty-five years as it has endeavored to interpret its service, one is impressed with the idea that a good title for a history of the Service Committee might be "Growing Up With the U.S.A." One sees at first small groups, a picture of Rufus Jones in his tall hat and long coat as he christens an old model "T" Ford and starts out on a peace caravan. At this end of the story the scope of the Committee's work reaches more than superficially into some of the hardest problems of American life as well as into eleven other countries of the world. From a work camp in the southern mountains to the capital at Washington, from the Indian villages in the barrens of the Southwest to the capitals of Europe and Asia, from the migrant labor camps to the Secretariat of the United Nations, Friends today carry their message, their religion, and their life. It is not easy to capture and boil down this life, this truth, the meaning of all of these thousands of lives as they go out in love, in sympathy, and in a sense of kinship—with people of many faiths and many skills. It might be said that they go with one passion—to demonstrate the power of the love of God in transforming human life.

The American Friends Service Committee Today

By Lewis M. Hoskins

MANY opportunities to work for peace are open to the Society of Friends today, and to the American Friends Service Committee. Our capacity to choose wisely the areas in which we must work, and to respond effectively to those most appropriate, is a vital test of our corporate religious resources. The knowledge that we are linked to the deepest desires of people everywhere for real peace strengthens us in what we do.

At the present time the AFSC is at work in eleven foreign countries as well as in the United States. There is a wide range of programs, and in the space given here to describe them, it may be best to make a brief selection and not try to touch all, leaving out the neighborhood centers and the School Affiliation Service among others.

THE REFUGEES

One primary job has been with refugees. Most of our people abroad would echo Amiya Chakravarty's comments from central Europe last summer that, "The population of unabsorbed refugees and displaced persons whom I have contacted in camps, bunkers, relief centers and derelict areas have opened my mind to the full realism of drifting, unwanted, sullen, and potentially inflammable millions."

To help alleviate refugees' most obvious needs, the Committee sends food

Village committee gathers in home of Muslim Mukhtar, Tu'ran, Israel, to discuss how to proceed with agricultural project.



Elizabeth Moody

and material aids to those in Western Germany, Austria, France, Italy, Finland, and Japan; clothing to Korea. But basically, the problem is for refugees to be so lost into community life somewhere that they can no longer be identified as refugees. Realizing this, AFSC has developed programs of a cooperative and self-help nature—a farm-loan fund in Austria and a small industrial project in Land Oldenburg, Germany. Survey teams in central Europe and in the Middle East have recently presented plans for more basic and effective ways that AFSC might aid these people to become integrated members of society once more.

SOCIAL AND TECHNICAL ASSISTANCE

Friends would devote their major energies to something more basic than relief or rehabilitation, important as these are. They would put their strength into getting at the causes of conflict before it flares into violence. One basic plan of great current interest is that of social and technical assistance. In this vast field where governments are at work, voluntary agencies can make a special contribution in small projects by conveying through more personal ways the genuine warmth of interest prompting such programs.

With this in mind, AFSC has cooperated with the Mexican Government and UNESCO in plans for social assistance for several years. Young people in summer and year-round projects there have contributed skills in the manual

arts, agriculture, and in social organization.

Within the last year the Committee has started to aid in a long-range plan in southern Italy to make a basic education available to her peasants. And during the past two years in the village of Tu'ran, Israel, AFSC agriculturists have been helping Arab farmers develop their techniques so as more easily to take their place in the Israeli economy.

But it is in India and Pakistan that the Committee is commencing its longest-range plan. Not enough trained leadership. Not enough good land. Not enough water. And too much disease. These are the basic problems Willis Weatherford reports after a ten-month visit to these two countries to investigate the possibilities for new AFSC work there.

After a thorough study to discover how Friends might best work with Indians and Pakistanis to cope with these four problems, it has been decided to set up two new projects, one each in the state of Orissa in India and in the Montgomery District of West Pakistan, and to help continue and expand a project in Rasulia, Madyha Pradesh, India, begun some years ago by British Friends. This last will be co-sponsored by Friends Service Council of London and AFSC. Each of the three projects will involve from 25 to 40 villages, and will include introduction of modern methods of agriculture, public health, education, and village industry. While



Wayne Miller

Norwegian student presents her views at the International Service Seminar, Woodstock, Illinois, where 20 nationalities were represented.

most of the experts will at first be Westerners, many workers will be Indians or Pakistanis.

A small sum provided by the Technical Cooperation Administration of the U.S. Department of State, will help set up the work in Orissa and partially support it for the first two years. But most support will have to come from private groups and individuals. Unlike previous work of the Committee, these projects are planned to extend for five and ten years.

As Willis Weatherford has pointed out, a crucial problem confronting us in these new projects is how to help improve living conditions without imposing Western standards, how to allow for the full value of Eastern ways of life to continue. It is at this point that members of our Society can make a real contribution by interpreting in their communities the delicate nature of the job. Friends can also participate by helping young people secure the necessary training to take part in such programs.

RACE RELATIONS

Not all of the present claims upon us come from abroad. We have a responsibility to interpret in our own communities the insights derived from our Meetings for Worship as well as the information gained from service around the world. As the world tends to close in on us, we must seek fuller and franker discussions of issues in which individual rights and conscience are at stake. Our peace education must not succumb to pressures for conformity; more vigor is demanded in a democratic society.

Out of the variety of projects now being carried on in American communi-

ties, many of them by regional offices in response to immediate needs, we might outline the developing AFSC work as it is specifically concerned with minority groups.

Work in race relations includes a Job Opportunities Program, begun in Philadelphia four years ago and in Chicago two years ago. Staff for this program are responsible for building, among employers, union leaders, and community service agencies, interest and conviction in employment on merit — employment that accepts the best person for the job regardless of local prejudice. During the past fall and winter this program has been expanding to Columbus, Ohio, Indianapolis, Indiana, and is planned for Texas, Missouri, and North Carolina. One interesting development of the Job Opportunities Program has been the Job Applicant Workshops which help young people become better job applicants.

In the past few months, several new programs have been added. In Washington, D. C., a two-man team is trying, along with other community groups, to break down the patterns of segregation in public education and recreation. And following the outbreak in Cicero last year, AFSC Chicago staff have extended their work into the problems of housing discrimination.

Another phase of race relations work is that with American Indians. Largely through our two regional offices in California and the one in Des Moines, Iowa, we have developed on and off-reservation work which tries to strengthen friendships and understanding between Indians and other Americans and to aid in the process of integrating Indians leaving their reservations into modern American life.

COMMUNITY WORK FOR YOUNG PEOPLE

Friends have a special responsibility where young people are concerned. We have pioneered in providing opportunities for constructive service for peace and human welfare, and it is important for us in a day of increasing demands upon youth to take part in military preparedness to continue to do so.

Most Friends are acquainted, and many have first hand acquaintance, with the internships-in-industry, cooperatives, and agriculture, with work camps, service units in mental and penal institutions, and the international service seminars. In order to respond as effectively as possible to the increasing requests from young Americans for



Library, Toyama Heights Neighborhood Center, Tokyo, Japan.

constructive work projects, we are expanding work camps, internships, and institutional service units from summer to year-round experiences, exploring other possibilities to release young energy and enthusiasm into the building of a peaceful world.

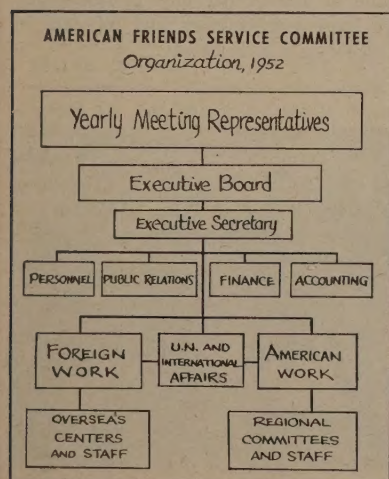
TESTIMONY OF EXPERIENCE

Since the days of George Fox it has been the conviction and the custom of Friends to carry their social and spiritual concerns to those whose business is national and international policy-making, and to support their best efforts for peace.

We have tried to carry this responsibility in a number of ways, frankly stating our point of view to members of our government and U.N. delegates, by publishing the advertisements and booklets discussing our country's foreign policies and suggesting alternatives that might make for a lessening of world tensions. We have carried out this concern through the quiet daily contacts with U.N. personnel established through Quaker House in New York City; through the linked efforts of the Friends International Centers, and through the international Quaker teams as they have met twice now with the U.N. General Assembly sessions. At present a series of seminars is being held in Washington in which social scientists and government officials are endeavoring to pool their knowledge and experience.

* * * *

It is evident that our Society's spiritual resources will be taxed to their utmost if we are to begin to meet the challenge before us. The AFSC, as one agency available to Friends for the implementation of their concerns, welcomes your prayers and counsel as we do what we can to fulfill our responsibilities.



Can We Cultivate A Listening Ear?

By Clarence E. Pickett

CLARENCE Pickett, out of his experience of personal give and take with members of the various United Nations delegates, is able to put a finger on one of the sorest spots of our life and to suggest what we might do about it. He has had another year's experience since writing the following paragraphs, and he finds these same things even more true today than a year ago. The quotation is selected from the William Penn Lecture 1951, *And Having Done All, to Stand*, sponsored by the Young Friends Movement of the Philadelphia Yearly Meetings.

"I have been impressed while I was associated with United Nations delegates during the last few months, as one has become sufficiently well acquainted so that they will express themselves freely, to find how often they cannot avoid using the word 'arrogance' as applied to us American people. Fear and arrogance. This is not necessarily said with a feeling that we are wicked, but we do have a tendency toward self-righteousness. We pray for God's blessing, but we want Him to help carry out the plans that we lay . . . I have wondered how true this is and also what this feeling on the part of people in other parts of the world means for a young Friend facing his obligations to the society of his time. For even those who talk about the importance of technical assistance to other lesser developed parts of the world, may well lapse into a frame of mind that indicates that we, a superior people, are to show our superiority by doing good to those who are inferior. We know what is good for them, and we will purpose to do it our way. In fact, that is one of the major dangers of the whole concept of technical assistance given by technical equipment. Our very supremacy in physical resources, especially when it is dedicated first to security, makes arrogance difficult to avoid. The generation of young Friends coming on the scene today does not look out upon a world where the reservoir of good will toward America of various peoples around the world is full and overflowing. The reservoir is pretty well emptied out. Thinking in terms of government to government, there are few countries in the world today who fully trust the integrity and even the good intentions of the United States. This, it

seems to me, lays upon those of us who are citizens of this country to concern ourselves at two points. First of all, we should wield every influence and power in our government to find those devices of political action which show a high regard for the opinions, the sensitive attitudes, and the desires of people in other parts of the world. There are few among us who will aspire to careers in political activity, yet all of us as citizens have a political responsibility. The exercise of these privileges assumes special significance at a time like this.

"If it is too much to expect that states will be dominated by the motive of love for each other, perhaps we may resort to the lines of the poet who said, 'Love is not enough; the will to understand is sweeter and holds more closely still.' Can we cultivate the listening ear; try to understand, to see how things look through the eyes of a Chinese in the midst of a great revolution, or to Indians who have been dominated for 150 years, who are now struggling to turn political independence into spiritual emancipation? . . . Planning by our educational institutions to prepare men and women to take this mood of the moment, and transform it into a creative process for the future would mean training them in the skills of mediation . . . It would mean adding to the engineer's skill the high art of fellowship with an untrained peasant, as they together learn to increase production and to abolish disease and poverty.

"The questions as to how far we can go in accommodating ourselves to military demands, it seems to me, should not be so difficult . . . If we look com-

pletely in the opposite direction from preparation for war, we would help to meet the true yearning of men and women for health, food and education, and even more for the emancipation of the spirit. Now as strains become more severe between governments, the importance of voluntary action on the part of citizens, cultivating understanding between peoples of various countries, becomes all the more important and precious. As men depend more on the power of external force, we should learn better the arts of the spirit. Who has not found himself in the presence of someone from another land hoping and yearning to find such fellowship?

"Now a second emphasis. The need for spiritual interpreters of the way of life which we profess is greater than ever before, and the demand for training and artistry in these skills is urgent. And this I believe will be true not only of those popularly called 'free peoples' but also of others held in the bondage by colonialism or behind the 'iron curtain.' We may have to face the failure of governments to reach our highest hopes of achievement for peaceful relations with each other. I do not mean that war is inevitable, but it is obvious that mistrust is growing and must be reckoned with. The scientist, the sociologist, the anthropologist, all even today set forth with eloquence that forcing one's will upon another is a destructive process even though it may not mean war. The power of convincing, the eloquence of the selfless deed, the concern for meeting human suffering—this is the language of the spirit understood in almost any part of the world. We have seen it work and we can see it work on a larger scale."

International Quaker Team at U.N. General Assembly, Paris. Left to right: Percy Bartlett, England; Clarence Pickett, U.S.A.; Agatha Harrison, England and India; Heberto Sein, Mexico; Gerald Bailey, England; Elmore Jackson, U.S.A.



Paul Maray

Introducing *The Friend*—London

By Bernard Canter

THE Editor of THE AMERICAN FRIEND has invited me to say a word to his readers, especially bearing in mind that some of them—those who are coming across to England this summer—will, as I hope, become readers of my paper for the duration of their stay here. I was very grateful for the opportunity, and I shall try to use my space in order to tell you something of what the London *Friend* is and what it tries to do, adding a hint of what is going on in the minds of British Friends in these days. We are all trying, in these last few months before the Conference, to study and think about its themes; but I think we should also be giving time to learning about one another. Each Yearly Meeting has something to contribute to this Conference that can be contributed by no one else. Before we come together we could with profit begin to form an idea of what some of these contributions are likely to be.

First, as to the London *Friend*. If you have not seen it before you will have a shock on first making its acquaintance. It is so very small: the page-size is only five-and-a-quarter inches wide by seven-and-a-half inches deep, as compared with the AMERICAN FRIEND; a David against a Goliath. There is some history behind this. Before the war it was much larger; then in the war there were severe restrictions on paper, and like many other British periodicals it shrank to pocket size. Today paper regulations no longer govern its size—newspapers are rationed but not periodicals—but, much as those who are responsible for it would like to expand it again, they have so far been prevented by mounting paper and printing prices, which have been sky-rocketing for some years, and by the further consideration that British Friends facing the steeply-mounting cost of living, just could not afford to pay, week by week, what it

In this article, the editor of The *Friend*, London, is over modest in his reference to the significant journal for which he is chiefly responsible. Though small in size, it carries a high concentration in its views and reviews of life and thought among Friends. Its chief focus is on British Friends, but it also catches up the thinking of continental Friends, as well as those of Australia, Asia and elsewhere.—Editor, THE AMERICAN FRIEND.

would cost to produce a *Friend* as large as it used to be. You should understand that no official Quaker money is expended on it, except when Quaker committees buy space in its advertising columns. It is an independent journal; not the sponsored mouthpiece of London and Ireland Yearly Meetings (it circulates in Ireland as well as in Great Britain), but the responsibility of a self-appointed body of Quaker trustees: a voice on its own. A strange arrangement, you may think, for the only Quaker weekly in the British Isles; but Friends here rather prefer things that way, and the anomalous arrangement is considered to work surprisingly well.

So the London *Friend* has to husband its small space and try to be a veritable *multum in parvo*. Two or three articles each week; comment on affairs of the day and matters of importance to Friends; reviews of books; testimonies to departed Friends; news of Friends' doings and affairs of local Meetings; reports of London and Ireland Yearly Meetings, central committees, Quarterly Meetings and of some (though far from all) overseas Yearly and General Meetings; letters to the Editor, and much more beside—all these functions have to be fulfilled in some sense within the compass of a small nutshell. Needless to say, it fails to do all these

things adequately; but it still goes on trying, never quite defeated. And the intense loyalty of its readers is a source of tremendous encouragement to its Trustees and editorial staff. That loyalty, I should add, has been tested by a fifty per cent increase in price in twelve months—an increase which, despite what I have said above about the strain on Friends' incomes these days, was absolutely necessary, not to expand its size to the old proportions but to maintain it more or less as it is, with a very modest supplementation of editorial space.

Despite all its problems, the London *Friend* has tried to respond to the new influences in this very formative period of Quakerism. Last year, for instance, it sponsored a series of articles seeking a Prophetic Message for Quakerism, and this year one has begun sketching out (very tentatively) the principles on which a Christian economic and social order for the world needs to be built.

This brings me to a word on what Friends in the British Isles are thinking in these days. I cannot of course speak comprehensively or authoritatively on this. There is little doubt, however, that Friends are becoming with every year more aware of the centrality of the love, power and presence of God in Christ in the message of Quakerism. There was a time, not so long ago, when Friends were not happy to talk of such fundamental matters. This was a reaction against the theology of older Friends like Joseph John Gurney—your Joseph John as well as ours—which for a time tied Quakerism to somewhat too legalistic conceptions of the work of Christ. Since then Friends have been re-reading their New Testament and the writings of the Quaker founders, discovering that such conceptions are

THE AMERICAN FRIEND -

Old Series, Vol. LIX, No. 6

New Series, Vol. XL, No. 6

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS
PUBLISHED FORTNIGHTLY BY THE FRIENDS PUBLICATION BOARD, 101 SOUTH EIGHTH STREET, RICHMOND, INDIANA

PERSONNEL OF THE BOARD

BUSINESS COUNCIL

James C. Matchett Chicago, Illinois
Chairman of Council and Board
Edward A. Nusbaum Richmond, Indiana
Secretary-Treasurer of Council and Board
Asher Woolley Richmond, Indiana

EDITORIAL COUNCIL

D. Elton Trueblood Richmond, Indiana
Dorothy Lloyd Gilbert Guilford College, North Carolina
Ashton M. Otis Whittier, California

SUBSCRIPTION RATES

Subscription Price \$3.00 per Year
Foreign, 75 cents extra. Single copies, 15 cents.
Advertising in the Local Meeting Directory, 10 cents per line per issue. Other Advertising rates given on application.

Make all checks and money orders payable to Business Department, THE AMERICAN FRIEND, Richmond, Indiana.

Address all correspondence having to do with the editorial management of the paper to EDITOR, AMERICAN FRIEND, Richmond, Indiana.

ERROL T. ELLIOTT Editor
E. Merrill Root Editor of Poetry

Entered as second-class matter, March 23, 1918, at the post office at Richmond, Indiana, under the act of March 3, 1897

foreign to the Gospels, to Paul and to George Fox alike; and through that re-reading they are feeling their way towards a deeper certainty that we owe all to Christ, as George Fox did, and that in Christ there is to be found emancipation from legalistic dogma—a religion of joy, presence and power which may yet sweep like a flame over the wearied peoples of the twentieth century.

"The Lord appeared daily to us," wrote Francis Howgill, "to our astonishment, amazement and great admiration, inasmuch that we often said one unto another, with great joy of heart: 'What, is the Kingdom of God come to be with men? And will he take up his tabernacle among the sons of men, as he did of old? And what? Shall we, that were reckoned as the outcasts of Israel, have

American Friends planning to attend the World Conference at Oxford would profit by subscribing now to *The Friend*, London. The subscription price is \$4.00 per year. The American office address is: *The Friend*, J. B. Hutchinson, 525 Chews Landing Road, Haddonfield, New Jersey.

A year's subscription will help to prepare the delegate and also will help to fasten in his mind some Friends of England and elsewhere whom he will meet, and places he will visit as well as interpretations of faith and life as viewed by Friends abroad.

London Yearly Meeting holds a pivotal place in the Society of Friends, looking both East and West, and helping to relate each area to the other.

Editor, THE AMERICAN FRIEND

this honour of glory communicated amongst us, which were but men of small parts and little abilities, in respect of many others, as amongst men?" Something of this great joy may come to us in our generation.

I for one hope that this Conference, for which we are all praying, will increase our certainty that the essential element in our religion is the knowing for ourselves the power and presence of God in every moment of our lives. This is what Christ came to tell us—he himself is the Way to that knowledge. Our testimonies and Quaker practice spring from it, and without it are dead. We should become so certain that man is lost without God within that all our difficulties about telling this message far and wide would disappear. The Good News would be so wonderful to us that we could not but tell it, and men would know that what we said was true because we had it ourselves.

A Glimpse of the Holy Land Today

Through the Curtain of Silence

By Mildred E. White

A "Curtain of Silence" is drawn between the Jewish state of Israel and the Arab states surrounding it, but on either side of that curtain are Friends, working toward the day when peace and plenty will come to the tension-bound area that is the Holy Land. Mildred White, Principal of the Friends Girls School at Ramallah, Jordan, tells in this article of two Christmas visits from Friends serving on the Israel side of the curtain. Friends will recognize the names of some of these visitors. Behind the story of the Friendly visits is a graphic description of the conditions of Jordan and Israel, and a hint of the tremendous problems that face their peoples.

THE State of Israel is allowing a certain number of Arabs living in Israel to cross the line and visit Jordan at the time of religious holidays, such as Christmas and Easter. This privilege enables the Arabs who are in Israel to see their relatives on this side and attend church services. This year at Christmas time three thousand Arabs came across, and thirteen days later, at the time of the Greek Orthodox Christmas, another group came. They were allowed only thirty-six precious hours on this side, and were allowed only one pound sterling to spend here. This occasion was eagerly seized by the Arabs, not only for the opportunity to see their relatives, but also to provide themselves with badly needed underwear, shoes and other clothing from the shops on this side. This is because the rationing and point system by which the rationing is controlled puts all the citizens of Israel under a very stringent program. Non-arabs who were allowed to cross were not limited so rigorously either in length of stay or in amount of money that could be brought over to spend.

The two Christmas Eves, 1952, on the Gregorian and Julian calendars respectively, were the occasion for memorable fellowship at the Friends Mission in Ramallah, Jordan. The six members of the A.F.S.C. staff in Israel came across the line, or through the "Curtain of Silence," to visit the Mission. On the Gregorian Christmas Eve came Katherine Haviland and three young workers. One was L. Louise Hoover of Oskaloosa, Iowa, now working at the Quaker Center in Acre. The others were Herbert Pollock of Marion Center, Pennsylvania, and Harold Campbell of Grove City, Pennsylvania. They are working

in the agricultural program of the A.F.S.C. for Arabs near Nazareth.

VISITING HOLY PLACES

For Katherine Haviland, the visit meant a reunion with many old friends in the Meeting and community. For the young people, it was the first visit to the Arab part of former Palestine. The party went carolling with a group from the Friends Schools, attended the Christmas dinner of the "Mission Family," held this year at Friends Boys School, and visited a number of Biblical places. They went to Bethlehem, Bethel, Jericho and Jerusalem. In Nablus (ancient Shchem) they visited the Samaritan community and viewed with interest the ancient copy of the Pentateuch which is their chief pride. They drank from Jacob's Well and found the water clear and sweet. The strenuous days of sight-seeing were off-set by evenings of sociability at the Mission beside cheerful wood fires. On Sunday, December 30, the party attended Friends Meeting and in the afternoon passed through "Mandelbaum Gate" and disappeared from sight on the other side.

On Sunday, January 6, two visitors quietly appeared in Friends Meeting. It was the Greek Orthodox Christmas Eve that day, and these visitors, Frank and Patricia Durham Hunt from the Quaker Center at Acre, had secured permission to come across for forty-eight hours. They were warmly welcomed, and crowded a great deal into their two days, going to Bethlehem and Jericho and making two trips to the Old City, Jerusalem. On January 8, they too passed behind the "Curtain of Silence."

All the group remarked repeatedly upon the strangeness of going suddenly from a country where there is work for all, and money in hand, but where there is so little available to be bought with the money and entering a land where there are plenty of goods to be bought, but no work and no money. They told of the very strict and very fair system of rationing food and goods now employed in Israel. They described how difficult it is for any housekeeper to maintain a balanced diet for her household. There had been no meat in the market in Israel for the previous two months. Fish could sometimes be obtained. Bananas were a delicacy only for babies and sick people. Vegetables were scarce, tomatoes a rare luxury, onions not available at all. Rice was not often on the market, the same was true of sugar and fats of all kinds, even

olive oil. Lentils, the "poor man's food," were rarely on the market, and then at a high price. Only occasionally could potatoes be found. The cabbage never showed its head. When asked what they lived on, they replied that they could always obtain bread enough, and that they had oranges and grapefruit more plentifully than we in Jordan. They usually could buy eggplant, sometimes found beans, a bit of cheese or a few eggs for their larder. They depend somewhat upon the food packages sent from the United States. The chocolate bars they bought they treasured to take back to their friends at the Centre, as a luxury suitable for Christmas gifts.

POVERTY AMID PLENTY

In Jordan they saw markets full of fruits and vegetables, very high-priced but fresh and colorful. Often the proprietor of a vegetable shop was a refugee, thin and ill-clad, and with the anxious strained look one sees on faces everywhere in Jordan. There were shops stocked with warm underwear and stockings and woolen material for suits, coats and dresses. Yet there were the vast camps full of unemployed people, thinly clad and ragged, eager, even greedy for a hand-out of used clothing from abroad. On both sides of the Curtain of Silence were the camps of displaced persons. In Israel floods had washed out some of the camps, causing much suffering and even some deaths. In Jordan they saw tents beaten flat by the rain, in the refugee camps, where the dirt paths between the tents ran rivulets of cold mud, and the wretched people shivered in their damp clothing and dank bedding on wet earthen floors.

It was heart-warming to meet with our fellow-workers at Christmas time and discuss our centers of effort, so near, yet so far apart. Divided by frontiers, we are united in spirit and effort.

ONE GREAT HOUR OF SHARING

The true spirit of compassionate brotherhood through which Christians in America strive to assuage the suffering among their fellow-beings in other lands is the activating force of "One Great Hour of Sharing," an appeal to be made from March 16-23. The appeal will actively enlist the congregations of twenty-one Protestant denominations to raise funds for direct refugee and relief needs in Korea, India, Palestine and Central Europe.

The Church World Service section of the National Council of Churches is sponsoring "One Great Hour of Sharing." On March 23 a united appeal for relief and reconstruction will be made in thousands of churches through the country. It is hoped that more than six

Friends Men in Action

News of Organization and Activities of Friends Men, Edited by Merritt Murphy, Secretary, Men's Extension Movement

ONE of the high points of the year for Friends men in Western Yearly Meeting will occur on Friday, April 4, when the annual mid-year meeting of Western Churchmen will be held at Plainfield, Indiana.

The day's program will include an afternoon business session, a 6 o'clock banquet, and an after dinner address by Elmer Harvey, pastor of the Goble Memorial Methodist church at DePauw University.

Last year more than 200 men and boys attended the mid-year dinner meeting in Western Yearly Meeting and another large gathering of Friends men is expected April 4. Delegations of men from other Yearly Meetings will be welcome.

During the business session starting at 3 p.m. a representative of the Quaker Haven Foundation Board will review improvements made at Quaker Haven Camp, located on Dewart Lake in northern Indiana, during the past year. Western Churchmen last year sponsored a campaign to raise more than \$21,000 to purchase an interest in the Camp from Indiana Yearly Meeting. It now is owned jointly by the two Yearly Meetings, and operated by the Quaker Haven Foundation Board.

Also a report on the Friends Central Office Project, which is receiving the special emphasis of Western Churchmen this year, will be given.

Western Churchmen officers for this year include James Kellum, president; Virgil Chandler, vice president; Lawrence Peery, secretary; and Roscoe Smith, treasurer. They are in charge

million dollars will be given during the appeal.

The campaign has been endorsed by a number of American religious and political leadership. Its poster—the face of the little Korean boy who "couldn't smile"—has been given wide publicity. Bishop Gerald Kennedy of the Methodist Church writes, "Through 'One Great Hour of Sharing' we proclaim to our divided world the essential unity and concern of our Christian Churches. Let each church catch a vision of what it means, and our giving will be more generous than ever before. Anyone who visits Europe and Asia as I have done recently knows that the only way for Christianity to serve those countries and win them for Christ is through a united effort such as 'One Great Hour of Sharing'."

of the arrangements for this mid-year meeting of fellowship and inspiration for Friends men.

* * * *

The Executive Committee of the Men's Extension Movement in the Five Years Meeting has been called to meet at Quaker Hill April 25-26, starting with a luncheon on Friday, the 25th. There will be a dinner Friday evening with the Evangelistic Board, and a meeting with the Building Committee and Trustees Saturday morning.

The agenda for the Executive Committee will include consideration of a name, a constitution and a program for the men's movement—responsibilities which the Five Years Meeting charged to the Committee.

* * * *

Sam Marble, President of Wilmington College, is the chairman of the Men's Movement in Wilmington Yearly Meeting for the current year, with Walter Schutt serving as vice-chairman.

Quarterly Meeting Chairmen include Rendel Carey, Center; Donald Jones, Miami; Robert Terrell, Fairfield; and Lindley Best, Friendsville. Directors at large are Robert McNemar, George Bowman, Clayton Terrell and David Stanfield.

The leaders hope to complete the organizational phase of the men's program in Wilmington this year. Additional local Meeting men's groups are being formed, and one Yearly Meeting-wide gathering has been held. Another is in the planning stage.

* * * *

Men of Westfield Meeting (Western) this winter have been providing bouquets of flowers for the Meetinghouse each Sunday. The flowers have added beauty and cheer to the worship hours, and at the close of the services each Sunday they have been taken to the homes of sick and shut-in members and friends in the community where they have brought further joy and happiness.

* * * *

What are the men in your Meeting doing? Reports will be welcomed for this review of Friends Men In Action. Send to Merritt Murphy, R. 1, Carmel, Indiana.

North Korean prisoners of war have presented a plaque to Major General Roy H. Parker, Army Chief of Chaplains, as a token of their gratitude for the Christian ministry of American army chaplains.

A FAMILY INSTITUTE

The Public Morals and Peace and Service Committees of Indiana Yearly Meeting recently decided to work together on a series of Family Institutes for local Meetings in the Yearly Meeting. This Winchester Institute is the first result of this new interest. An outline of the projects suggested and questions used in the three workshops is available from William Fuson, 325 College Avenue, Richmond, Indiana, Chairman of the Peace and Service Committee, or Murvel Garner, 450 College Avenue, Richmond, Indiana, Chairman of the Public Morals Committee. Other Friends may wish to try this successful venture in their own Meetings.

Winchester Monthly Meeting has just completed a Family Institute. The theme for consideration was, "A Christian Strategy for a World in Trouble." This was held on two successive Sunday nights. The first night was a supper meeting and all the families of the church were asked to come. Preparations had been made to care for every one from the nursery to grandparents. After the supper, the people met in groups. Teachers from the department of Religious Education cared for the children in a program of their own. The others divided into three interest groups for the discussion of questions bearing on the theme, "A Christian Strategy for a World in Trouble." High School and College people formed a Youth group. Parents formed another group to discuss the questions that arise in the rearing of children. The third group was made up of grandparents and other older friends. Each group had been given beforehand, typewritten lists of questions pertinent to the theme as it applied to that group.

Each group had a discussion leader and one or more assistants. For example, Charles Johnson, youth leader for the Yearly Meeting, led the young people's group assisted by two local members, Austin Cox and Kenneth Overman. The Parents group was lead by William J. Reagan and assisted by Marlin and Delight Jones. The Older group was lead by Leonard Hall, assisted by Stella Moore and Bessie Stine. These friends who came from Richmond, and to whom much credit goes for the success of the Institute, not only led the workshop the first night but also trained their assistants to carry on the second night alone.

The interest in this Institute was deep and sustained. There were nearly as many people the second Sunday night as the first. It is really too early to determine the results of this endeavor, for there are two projects under way as a direct result of awakened thought and interest. One can never

tell the full result of earnest group thinking on such a theme as "A Christian Strategy for a World in Trouble."

Just from listening in here and there, one got the impression that a few simple but important ideas were present in all these groups. For example, one idea was that a Christian Strategy must have some relation to Jesus. What would be the attitude and mind of Jesus, seemed to be a recurring thought. Again it was expressed that if a Christian Strategy was found, it would be a very personal thing. A concern would have to enter the heart of some individual there and burn with a consuming fire until he or she did something about it. And another thought closely related to the one above, was that a Christian Strategy would be based on the redemptive power of sacrificial love.

Winchester Meeting is very grateful to William J. Reagan and others who conceived the great possibilities of this Family Institute and helped to make it significant.

Wilbur W. Kamp, Pastor,
Winchester Meeting of Friends

Lenten Reading

Create and Make New, by Austin Pardue; Harpers; 120 pages; \$1.50.

"The aim of Lent," says Bishop Pardue, "... is to drive away old destructive habits and desires ... so that individuals and nations can be made new." In this Lenten devotional book, he directs the reader's attention to a word which all branches of the Christian Church have used so frequently that it has become commonplace. The "heart," as that symbol has been used through the centuries, is the center of will and imagination, both conscious and unconscious, and it is the heart which must be changed if our lives are to be changed. Christians have always prayed that God "create and make in us new and contrite hearts."

Our prayers can and will be answered, Bishop Pardue insists, if we really want our hearts changed enough to be willing to work with God at the task. But we will have to be willing to look within ourselves—even if that is not pleasant. We must bring out into the open the evils which are in our hearts, seek God's forgiveness, and then actively replace them with positive virtues. We must recognize that self-abasement is often really a kind of self-centeredness born of fear. We must gain through faith a true self respect before we can ever truly love and respect others.

This little book combines in a very helpful manner some of the insights of psychology with the religious in-

sights gained from years in the pastoral ministry. The reader finds new light shed upon his familiar problems and concrete suggestions for meeting his own personal needs. Friends will find it particularly significant because of its emphasis on the inward aspects of the sacraments. When Bishop Pardue says, "It is entirely possible to be an academic, or intellectual or ritualistic adherent to the Christian Church and yet not be a Christian at heart," and then goes on to show how the heart can be recreated and made new, he is standing directly in line with three hundred years of Quaker testimony to truth.

Howard L. Harris

Go Inquire of the Lord, by Gerald Kennedy; Harper; 125 pp.; \$1.50.

Is there a solid basis for Christian living in these times? Is there a dependable Christian light on the dark issues of today? Bishop Kennedy does an effective piece of work in answering these paramount questions. He shows what the Christian heritage includes and what it does not include; he stresses the importance of continuous growth, intellectual and spiritual; he confronts the world situation with the bold Christian truth; and he deals with the question of where the responsibility lies for our ethical and moral failures today. His writing style is simple, direct and striking. The book will stimulate the mind and warm the heart of the reader.

James R. Furbay

The Church Militant, by Harold A. Bosley; Harper; 160 pp.; \$2.00.

The author is the successor to Ernest Fremont Tittle as pastor of the First Methodist Church in Evanston, Illinois. He is clearly one of the leaders in thought among the American churches. In ten sermons, the author gives his readers a panoramic view of the development of the Christian Church, and shows that when it has been vital, it has been courageous and militant. He shows that the church has always been a church of the people, and derives its real power when its members assume their full responsibility. It should help church members to become more vitally active and concerned. It is a strong virile message.

James R. Furbay

If a person is a socialist or a communist I will know it in 24 hours; if he is a member of a labor union I will know it within a few days; but if he is a member of a Christian church it may be years before I will ever learn of it.

Quoted by Hughes Wagner in
The Presbyterian Record

A FAIR SHARE

IS

A FULL SHARE

Report on Building Campaign

Friends across the Five Years Meeting are manifesting a growing interest in the prospect of a new headquarters at Richmond, Indiana. The generous gift of Quaker Hill as the location for our new Central Offices has naturally stimulated giving on the part of others.

Based on membership, each Yearly Meeting and local Meeting is being advised of the amount it should reasonably expect to contribute if we all shared alike. Since Quaker Hill, with its present facilities plus the contemplated addition, belongs to us all, it would not seem reasonable to expect some Yearly Meetings to carry a larger proportion of the financial responsibility than others.

Yearly Meetings must rely on raising their quotas through response in the local Meetings, since it is an item that could not, in most instances, be placed in the Yearly Meeting Budget. A growing number of meetings are recognizing the situation and taking steps to provide their full share of the cost. There are, however, other meetings that are interested in the project and are prepared to assist, but apparently consider if they contribute a half or even a third of the amount suggested as their quota, that would be sufficient.

Further thought on the matter would make it clear that if they do not carry their full share, some other meetings will not only have to raise their own quota but in addition make up for those who only went part way. Since the size of the building cannot be satisfactorily reduced and the cost will in all probability not be less than the estimated \$150,000, it would seem clear that a *Fair Share* is a *Full Share*.

The Young Friends Department of the Five Years Meeting decided that a fair share of the cost, as represented by the cost of the office space assigned their Department, would be \$10,000. This they are endeavoring to raise by means of the Building Fund Coffee Can Banks. Wilmington Young Friends accepted as their quota \$1,000; Western Young Friends \$2,500, or 7% of the quota suggested as Western Yearly Meeting's share.

Meetings that are underwriting their quota are largely doing so in one of two ways, or a combination of the two:

1. Placing the full amount in the Monthly Meeting Budget, dividing payment if necessary over two or three years.
2. Making a personal solicitation of all households, explaining in a friendly way the need and the opportunity and securing their support. Careful prepara-



"If we are to advance, someone must move forward." The above statement appeared in the current issue of the *Canadian Friend*, and it gives the essence of the *FRIENDS ADVANCE* in a few words. We cannot become impersonal in this *ADVANCE*, because *people* are the only beings that can deliberately make advances. People who work together can advance farther and more effectively than an individual working alone. This is a *corporate* movement to which every individual gives his personal devotion and service.

* * * *

California Yearly Meeting has just completed its mid-winter conference at Alhambra. The program included consideration of all the interests of Friends. Board meetings, workshops, panel discussions, and group discussions were used for the three-day session. Wednesday morning was devoted to the *FRIENDS ADVANCE Objectives*, as five groups discussed the several objectives and then shared in a general discussion. We commend *California* for its active use of the *ADVANCE* and recommend similar conferences to other Yearly Meetings. It will be noted that *California* integrated the *ADVANCE* into the concerns of the Yearly Meeting. We can have no *ADVANCE* unless this is done in all our organizational structure.

* * * *

Western Yearly Meeting is implementing the *ADVANCE* by a Visitation Evangelism program under the guid-

tion of lists and leaders is essential, but it can be accomplished successfully when adequate forethought is given. All material necessary for such a canvass is being distributed by R. Ernest Lamb as he visits the different meetings.

It cannot be over-emphasized that a fair share is a full share and if all members will respond, the full share will not place an undue burden on any. Let us all be "Builders Together."

R. Ernest Lamb

ance of local Meetings on Ministry and Counsel. The Yearly Meeting Committee is sponsoring the program, offering guidance to local groups. The Lenten season offers an excellent opportunity for definite steps in Evangelism and Outreach.

A Leadership Training Institute for three Quarterly Meetings is also being held through February and March. The interest created last year has carried over into this year's Institute. It is a challenging program and can be adapted to any Yearly Meeting. The Christian Education Committee sponsors it, and plans and progress are reported in the Yearly Meeting paper, *Western Work*.

It is gratifying to see items in the local Meeting Bulletins, Monthly Meeting papers, as well as Yearly Meeting periodicals that are taken from the *FRIENDS ADVANCE* Notes, the brochures and *THE AMERICAN FRIEND*. Such reference to the *ADVANCE* helps to spread the information, creates greater interest and will make it more helpful to the local Meeting. It is important that local Meetings feel a sense of responsibility for the growth and development of their membership. The five years dedicated to the *FRIENDS ADVANCE* will help us to share concerns and appreciate our mutual heritage as Friends from coast to coast. "Speak to the people . . . that they go forward."

* * * *

The Director of the *FRIENDS ADVANCE* has shared in two series of meetings in local areas. In November, Minneapolis Friends invited him to lead in a five-day program, "The Message of Friends for Today's World." This was an interpretation and application of Friends testimonies in today's world. In February, the Des Moines Friends invited him for a week of meeting based on the *Emphasis for the ADVANCE*, "Evangelism is a Spirit Permeating the Entire Work of the Church." Expressions from these two Friends Meetings indicate a clearer concept of their Quaker witness and a deepened sense of unity and responsibility, as a result of these shared experiences and teaching.

* * * *

Winchester, Indiana, has extended a similar invitation to him for the closing days of March. Other Meetings which desire similar visits from the Director are encouraged to inquire, or request dates, giving some of the type of concern or message applicable to the local situation. The Director will not be in attendance at the Oxford Conference this summer, and will attend Yearly Meeting sessions as way opens, and local Meetings as they can be arranged between Yearly Meeting dates.

Harold N. Tollefson

FRIENDS ATTEND LAY CONFERENCE AT BUFFALO

By ELLEN P. ROBINSON

President, United Society of Friends Women

In Buffalo, from February 21 to 24, was held an epoch-making conference. It was a meeting of lay people from many parts of society to discuss the Christian and his daily work. This was sponsored by the Council of Churches of the United States and Canada. Twenty-seven denominations and sixteen occupational groups were represented. There were 317 delegates registered, of whom only a fourth were clergy. Several Friends were present, representing participating groups including General Conference and Philadelphia as well as Five Years Meeting Friends, which included Levinus Painter and Harry Larkin.

The aim of the conference was to help the attitude of many Christian lay people who have been shirking their responsibility by leaving the message and duty of Christianity to the clergy. Each individual must realize he is a servant of God, and worship Him by active, practical expression in his daily work. This is a seven day a week job, not just a Sunday ritual. He must give more than lip service and be a living example of Christ's teaching, not only in the church but in the community. He can go far in lifting conditions to a level of brotherhood and justice.

The different occupational groups met in separate sessions and studied and discussed the attitude of the worker toward his work. As one speaker expressed it, "This is not the time for mote casting, but beam finding." There is dignity in work, and no matter how menial the task, it can be done in a Christian way in relationship to the job itself and the fellow workers. It was felt that the lay worker was called or summoned from God to do a particular job; therefore, he should stay in his own field of endeavor. But he can bring to his work something new and vital.

In the fifth century the church was the social and economic as well as the spiritual life of a community. Now life has become secular and specialized. St. Francis reminded his fellow Christians to find expression by service to "the least of these." It should apply now as well as then. Gratitude to God should carry over into everyday living.

After three days of soul-searching, those attending felt they would return home in deep humility, but with a new sense of responsibility of the individual to take up again the daily task with a new personal integrity and new application of Christian ethics.

What About Christian Economics?—IV

By Howard E. Kershner

Howard Kershner, editor of Christian Economics, began a series of articles in the October 25, 1951, issue of THE AMERICAN FRIEND with a statement of his belief on free enterprise and Christianity. Since that issue a number of articles and letters have appeared on the subject. In this final article, Howard Kershner replies to his critics and sums up his thinking on this controversial subject. Friends interested in economic thought may wish to check back through the past few months' issues of this journal to follow all arguments, pro and con.

None of my critics has attacked my main thesis (THE AMERICAN FRIEND, October 25) that the expanding power of the state under socialism, government-controlled economy, welfare statism or any other term meaning collectivism, saps the freedom and initiative of men, requires an increasing degree of loyalty and tends to negate the first and great Commandment in that the individual must obey the state rather than God if he would live.

Kenneth Boulding (THE AMERICAN FRIEND, November 8, 1951) agrees that "the socialist solution is an invalid one" and "that there is no adequate substitute for the market as a general regulator of economic activity." He also agrees that "properly regulated private property" is the best "spur to progress."

As for the "serious and valid criticism" of a free economy, most of these are due to the fact that our economy is not and never has been free. Most of the difficulty arises from this lack of freedom.

As to fluctuations, nothing has happened in a relatively free economy comparable to the starvation and misery habitual under a managed economy. Socialism has supplied a perpetual fluctuation on the downward side of poverty, misery and coercion. A relatively free system has done much better. It has high spots as well as low, and the low spots have been caused mostly by government interferences such as tariffs, subsidies and artificially-low interest rates. There is a greater spread of living standards in Russia and her satellites than in the relatively free countries.

THE APPEAL OF CAPITALISM

Kenneth Boulding refers to "The inability of capitalism to command loyalty and devotion . . ." Generally speaking, collectivism commands the devotion of the young, the inexperienced,

those who know it theoretically and those who profit by it, but rarely of those who know it experimentally, while capitalism appeals more in practice than in theory.

Evidence is that few Russian adults except privileged party members approve of communism, while it is probable that a substantial majority of the American people believe in capitalism, including, I suppose, Kenneth Boulding, since he says he does not believe in socialism or planned economy. He correctly points out "that the planned economy can neither eliminate cycles nor deal with the problem of inequality nor is it likely to produce saints, and in addition to its failure to solve the problems of capitalism it creates additional problems of its own." I am willing to rest the case on that statement. He might have added that it is extremely rigid, practically impossible to improve and not easy of change and correction as is the free system. A sensitive Christian conscience will improve the free system, but it has little effect in a totalitarian state.

I agree with his plea for prophetic criticism on all systems, and have continually called for it. I do not defend the present system or any past system, for none has been sufficiently Christian or sufficiently free. We need more Christianity and more freedom in our economic system. Under collectivism it is difficult to work for either.

Kenneth Boulding would test "any system" by "its productivity in saints" rather than "productivity in goods." I agree, but it is the business of Christianity to produce saints, and since a free economic system affords the best matrix for the development of Christianity I believe it will produce more saints than collectivism. I know as many saints in the ranks of those who have been thrifty and have successfully used property for human betterment as among those who have had no interest or success in the accumulation and use of property for productive purposes.

Christianity has little opportunity under statism. It may be contended that socialism would not resort to coercion. It might not in the beginning, but history and theory show that it is difficult if not impossible to prevent its eventual development in the direction of rigid statism in which criticism must be and is silenced.

I agree that "it is the main business of the prophetic voice of religion to

(Continued on page 97)

LEADERSHIP INSTITUTE FOR TEMPERANCE EDUCATION

The Board on Peace and Social Concerns announces a leadership training school for public morals education to be held April 15-17 at Quaker Hill in Richmond, Indiana. Invitations have been sent to the Yearly Meetings to send representatives of their Public Morals Committees to the sessions. Others not representing Yearly Meetings may attend. Due to limited facilities, it will be necessary for attenders to register in advance. The sessions begin at 10:00 a.m. Tuesday, the 15th.

On the faculty of the Institute will be such capable workers in this field as Clayton M. Wallace, Acting Director of the National Temperance League, Inc.; H. Millard Jones, Friends Minister and former associate secretary of United Texas Drys; Murray Johnson, Friends Minister at Marion, Indiana; Murvel Garner, Biology Professor at Earlham College; William Fuson, Sociology Professor at Earlham; William Reagan of the Indiana Regional A.F.-S.C.; and Ross J. McLennan, lecturer for the National Prohibition Party.

The three days of the Institute will

feature: on Tuesday—a survey of the history of the temperance movement and a review of the physiological and social effects of alcohol; on Wednesday—the role of the various temperance organizations, the assistance of those caught in the web of alcoholism, and the political programs and activities that will aid temperance; on Thursday—a workshop for developing a rounded program of education and activities for the local meeting Public Morals committee. The closing session of the Institute will be the opening session of the Board on Peace and Social Concerns to implement the program developed on a year around basis.

Accommodations at Quaker Hill for the entire period are slightly under \$10.00. Registration is an additional \$3.00. Write for further information to the Board on Peace and Social Concerns, Wm. Merton Scott, Secretary, 101 South 8th St., Richmond, Indiana.

POETRY CONTRIBUTORS

MRS. LEO M. NEWLIN, 614 South Courtland, Kokomo, Indiana.

SARAH E. GRAY, Hinckley, Maine.

WILLIAM SUMNER HUGHES, 52 Wash-

REQUEST FOR REPRINTS

To the Editor:

The article in your magazine of December 6, "Better Buchenwald Than Hiroshima," by Lauren A. King, is splendid. It is one of the fairest, most thoughtful, and inspiring statements I have ever seen. I feel it should be very widely distributed. Could you reprint it in leaflets to be sent out in letters, etc.? It deserves wide reading and should be of real help to many troubled people. What is the most practical way to accomplish this?

Adelaide N. Noyes

Bel Air, Md.

Editor's Note: We have received several requests for the reprinting of "Better Buchenwald Than Hiroshima." Are other Friends interested in securing reprints of this article on an at-cost basis? Reprints will be available at 5 cents per copy, \$4.00 per hundred.

ington St., Newburyport, Massachusetts.

JOE D. ELLIOTT, U.S. 55090512, Ameds Dept. 9940 TSU SGO, Brooke Army Hospital BAMC, Fort Sam Houston, Texas.

ANOTHER SPRING

This morning I, awakening, found
A killer called on us last night;
His name was Frost—he left the ground,
Roof-tops and fence-posts, written white.

But yesterday, when had we seen
Such promise for the days ahead?
Today, we find unfolded green.
The buds, the blossoms—blackened, dead.

This morning it is hard to be
Undaunted when I see such stark
Grim death of buds, reminding me . . .
Another spring . . . troops still embark.

FLETA PIERCE NEWLIN

WHEN SUNLIGHT FADES

When sunlight fades and evening shadows lie
Round my small cottage on this little hill,
Serene and proud, though she must wane and fill,
The moon above the cedars clear and high,
A golden crescent hangs in the darkening sky;
And night steps softly over earth's worn sill.
I gaze and gaze but never get my fill
Of all the tender colors ere they die.
Oh then my soul on tiptoe spreads her wings
And beauty, beauty, beauty thrills in me!
My ears then hear a muted voice that sings
In chorus with all nature's harmony
Great thanks to God for all these lovely things.
This is the ending that the good day brings.

S. E. GRAY

MIS-SPENT TIME

There is no remedy for time mis-spent,
No healing for the waste of idleness
Whose very languor is a punishment
Heavier than active souls can feel or guess.
Oh hours of indolence and discontent
Not now to be redeemed! ye sting not less
Because I know this span of life was lent
For lofty duties, not for selfishness,
Not to be whiled away by aimless dreams
But to improve ourselves and serve mankind,
Life and its choicest faculties were given.
Man should be even better than he seems,
And shape his acts and discipline his mind
To walk, improving earth, with hopes of Heaven.

WILLIAM SUMNER HUGHES

SONNET FOR LENT

The desolate summit of this lean season, Lord,
Lifts me toward the lonely firmament.
What of the private deeds not my intent?
And what of the doings of my own accord . . .

The temple falls; the elements have warred
Within. The veil and rounded dome stand rent.
Both twisted wick and dish of oil are spent.
The walls are held by tendrils of the gourd.

And this small house, this compound of the earth—
Loam for the mortal walls and shifting floor—
Watches while starlings carry off the thatch
And household trinkets, things of little worth.

A footfall! But no foot outside my door . . .
I am not worthy, Lord, but lift the latch

JOE D. ELLIOTT

On Christian Frontiers . . .

Devoted to developments in the work of peace, public morals, and social order,
by the Five Years Meeting of Friends. Edited by Wm. Merton Scott.

MAN AND THE STATE

Many books describe and analyze the chaos of our day. It has even become popular to be gloomy and pessimistic in describing man and his relation to God and his fellow men. This has been true in theology, in political economy as well as economics and biology. Therefore our hearts rejoice when occasionally, out of rich insights, authors bring to us a word of clarification and an understanding which are guide posts out of the darkness toward new light and a new day. For that reason we want to use this space to review two books, *Man and the State* by Jacques Maritain, University of Chicago Press, 216 pages, price \$3.50; and *Man and State* by Eivind Berggrav, Muhlenberg Press, 319 pages, price \$4.00.

The author of the first is an eminent French Catholic philosopher, has been the French ambassador to the Vatican State, 1945 to 1948, and is at present teaching in the department of philosophy at Princeton University. Eivind Berggrav, a Norwegian, received much publicity in this country as the head of the Norwegian church during the occupation by the Nazis, which he resisted with considerable success. It was during his two year imprisonment in solitary confinement that he wrote this book, which was smuggled out to a Norwegian publisher in 1944. He is a president of the World Council of Churches. These books are not alike, despite the facts that they have almost the same title, that the authors are Christians, profoundly so, and that a few of their statements based on this fact are shared alike. As an illustration of the latter, both authors emphasize that the state is not sovereign.

GOSPEL INSPIRATION IN BODY POLITIC

The approach of Maritain is basically as a philosopher using the vocabulary and phraseology of a philosopher. In the first chapter he undertakes a much needed task of defining the words and phrases used in the discussion. These words include the nation, body politic, state, people, a distinction between community and society. He proceeds then to the discussion of sovereignty, following this with the problem of means, discussing it in a two-fold way. First, ends and means, and secondly, the problem of the means by which the people can supervise or control the state. The problem of ends and means he calls the basic problem in political philosophy.

After defining the purpose of the po-

litical society as "procuring the common good of the multitude in such a manner that each person may truly reach that measure of independence which is proper to civilized life and which is insured alike by the economic guarantees of work and property, political rights, civil virtues, and the cultivation of the mind," he goes on to point up that "such a task requires historic achievements on so large a scale and is confronted with such obstacles in human nature that it cannot conceivably succeed . . . without the impact of Christianity on the political life of mankind and the penetration of the gospel inspiration in the substance of the body politic."

In the discussion of means, both authors bring out the contribution of Machiavelli in his discussions of the philosophy of politics. Machiavelli asserted that success in the political realm meant that one must necessarily ignore justice and other moral considerations. Men have been intrigued by Machiavellianism because they have been blinded by the illusion of *immediate success*. We in our day see states which have come to power with this non-moral approach to political life by spying, forced labor, massed deportation and mass destruction. These "do not possess inner force; their huge machinery of violence is a token of their inner human weakness."

"The breaking down of human freedom and conscience, because it engenders everywhere fear and insecurity, is in itself a process of self destruction for the body politic." In this day of discussion of situations of strength and the widely quoted, "the only language they understand is force," it is helpful to find this sentence from Maritain, "In reality strength is supremely strong only if not strength, but justice is the supreme standard." In this connection he warns the democracies not to lose their reason for living for the sake of keeping alive. In other words, moral virtues are the base of democracy and indiscriminate dependence upon physical force and violence for the maintenance of democracy can destroy the moral values which are the reason for democracy.

COURAGE THAT ENDURES

There is a depth of insight in his discussion of the "means of spiritual warfare." He brings out the Gandhian method and seeks to clarify it with a specific Christian idea of being willing to endure rather than attack. Every

Christian ought to read and ponder long this section concerning the *courage that endures*. He goes on to say that these means of spiritual warfare are especially appropriate in three kinds of struggle. (1) The struggle of a nation dominated by another to gain its own freedom, (2) the struggle of the people to maintain or gain control over the state, and (3) the struggle of Christians to transform civilization by making it actually Christian, actually inspired by the gospel.

He does not blink the terrible problems of applying these means in a kind of world in which we live. He does not have a passive idea that if we wait long enough, a revolution will take place in Russia which will place the state in the hands of the people. He rather says there will be an "ultimate disintegration by a slow rotting of human conscience within a state." He then tests this idea with the situation in a concentration camp.

He concludes this chapter with the thought that there is no situation in which moral law can or must be given up. In differing situations differing means may be morally allowable, but *must always be subject to individual conscience applying moral principles*. The wealth of insights and quotable materials already tempt us to make this entirely too long. His discussion of the currently disturbing question of the church and state moves on to the closing chapter of the problem of world government. The author prefers to say *genuinely political organization of the world* is the problem of lasting peace. He applies to the world-wide society of man the following sentence, "Living together means sharing as men, not as beasts, that is, with basic free acceptance, in certain common sufferings and in a certain common task."

Berggrav begins his book with the historical development of the modern state from the time of Machiavelli. Machiavelli presents a view of the state as operating without moral restrictions of any kind while individuals must continue to operate on the basis of morality. The author then traces the development of secularism across the world and its relationship to the spreading of the Machiavellian principle to present day Western states and shows that international relations and the political life of most of the states of the world are based upon the Machiavellian principles even though we may with our lips repudiate his doctrines.

This brings the author to the question which his book attempts to answer. Is the state subject to the same moral principles and laws and spiritual laws to which the individual in his life is subject? Can the political state be made

human in the sense of being morally responsible?

IMPORTANCE OF THESE BOOKS

Our enthusiasm for this book and our estimation of its importance in the life of mankind today is almost unbounded. There is much in these well thought-out considerations to give new content, new directions to the thinking of Christians in their relations to political activity, to one another, to the nation and to international relations.

The book closes with a supplement of two lectures given by the author in 1941. The closing one deals with Luther on the duty of disobedience. He declares that Luther has been misquoted concerning two kinds of obedience. "Only so long as the state is *under God* is it a power according to God's design." Or again, Luther was by no means reluctant when it was a question of opposing the state—"Here as everywhere else in matters of Christian conduct, it is not enough to give the negative answer or to find a way of escape. The answer must be positive; *it is one's duty to be disobedient.*" "Luther does not take this lightly . . . not only is conscience to be bound by God's word and tested by the faith of the church, but it must also be willing to *suffer injustice.*"

These books will help Christianity to meet its responsibilities in today's world.

Wm. Merton Scott

CHRISTIAN ECONOMICS

(Continued from page 94)

make us rest uneasy in whatever situation we find ourselves." It is that belief which accounts for our present uneasiness and activity.

THE PROPHETIC VOICE

Could Kenneth Boulding put the prophetic angle more strongly than I have elsewhere stated it:

"The Old Testament contains all the law and the prophets—all the knowledge, precepts and principles necessary for righteous, upright living. The rules for the good life are all there, and yet it lacks much. That lack was supplied by the New Testament. Love fulfills the law. 'For the letter killeth but the spirit giveth life.'

"The love of Christ writes the law of righteousness into the hearts of men. Coercion is not needed when love makes men want to do right and be fair, generous and kind. The law is fulfilled, raised up, ennobled and glorified when love takes over.

"In like manner free market economics contains all the precepts and principles necessary for abundant production and the fairest and most satisfactory distribution of wealth. But the men who operate this system lack

much. That lack is supplied by Christianity—by love as taught in the New Testament. Law plus love are needed in the economic world as well as in the moral world. In both cases it is fulfillment. It lifts, energizes and ennobles. It removes friction and supplies motivation and power. It supplants cold justice with warm helpfulness. It inspires men to produce not only for their own good but for the general welfare.

"Thus Christianity—love—fulfills and glorifies moral law and economic law alike. This fact is generally understood in the realm of morals. It is equally true in the domain of economics.

"That is what we mean by Christian economics—a goal seldom approached but toward which we strive."

NO DEFENSE OF PRIVILEGE

Paul Miller (THE AMERICAN FRIEND, December 6) assumes that I defend the present system. I do not. I object more strongly than he does to tariffs, subsidies and special privileges of all kinds whether to financiers or labor unions. But these are all granted by government and are the exact opposite to the free market system in which I believe. None of these abuses would exist under freedom.

Paul Miller dislikes capitalism because it "rests primarily on the principle of self-interest . . ." He overlooks the fact that under the free market system one must render service and his success is measured by the service he gives. One must think and work hard to serve others if he is to win advance for himself. It is out of the service that he first renders to others that a possible reward develops for himself. What he wins in reward is probably a fraction of one per cent of the benefit conferred upon society as a result of his efforts.

Who compels the small business man to "sign certain agreements"? Not the free market which I advocate, but the too-powerful government I deplore. Our present system is not the free market in which I believe but is a much-control system to which I object. Most of the faults arising from it, to which Paul Miller objects, are attributable to the lack of freedom, to the absence of free enterprise.

CAPITALISM FOLLOWED CHRISTIANITY

Referring now to Claude Stinneford (THE AMERICAN FRIEND, February 14), I do not "identify" Christianity with capitalism. I do say that capitalism and abundant production of wealth, giving the world the first hope that poverty might be conquered, developed only after the acceptance of the Christian religion and the moral law as set forth in the Ten Commandments had made men secure in the possession and enjoyment of private property. To this I add

that the freedom which developed under capitalism supplied the most favorable conditions for the promulgation of Christianity. This historical fact carries implications of profound significance for the future.

I agree that economics is a science, but since it deals with human beings, their lives and welfare in a very real way, it needs to be operated by free men having sensitive Christian consciences.

As socialization develops, the individual is increasingly dominated by the state. His freedom to act, decide and function in accordance with his understanding of the Will of God is limited and finally destroyed by the state. To live, men must obey the state rather than God.

I disagree with Claude Stinneford that there is no connection between a government-planned economy, welfare statism and socialism and the more cruel forms of statism that later develop. Communists have stated that they seek socialism as a stepping-stone to communism. Marx, Engels and others use the terms interchangeably. Was it not the welfare state introduced by Bismarck about 1881 and the regimentation which it brought about that finally led to Hitler? Was it not Fabian socialism that brought the present situation in England? In several visits to Argentina, I observed the central planning and government control of economy leading up to the totalitarianism rapidly developing there. I saw it also in Spain, in Italy, in Germany and elsewhere. Whether it results in communism or nazism, it is statism and it always destroys the freedom of the people and enslaves them to the state.

MINORITY TO BE PROTECTED

I have not proposed limiting the franchise as Claude Stinneford suggests, but I think the people ought to see it is to their interest to protect a minority by constitutional means from despoliation by a majority. No person is safe if a majority can despoil him.

Liberty is indeed the fruit of private property, for without private property men have not the means of defending their liberty against the state, but must do its bidding in order to live. It has often been observed that freedom perishes with the passing of the middle class.

The form of government set up by our fathers limited the power of the majority over the minority and so guaranteed freedom to all. I am not against majority rule, but the majority should be intelligent enough to institute the checks and balances that will prevent it from tyrannizing over the minority. Departure from this system is causing our present difficulty.

The Sunday School Lesson

Prepared by RUSSELL E. REES

For April 6—A Fellowship of Many Followers

John 15:1-9; Rom. 16:1-27; Phil. 2:12-17; Colossians 4:7-18

Our new quarter directs our attention to the Ten Commandments and the Teaching of Jesus. However the formal study of this topic does not begin until the third lesson, on the Sunday following Easter. The lesson for today does two things; first it states the relationship of the individual to Christ, and second, it reminds us again of the close fellowship which developed in the early churches, and of the many people who were involved in making the Christian story.

The parable of the vine and the branches, our first material for today, stresses the three-fold nature of all life, and in particular the spiritual life of man. The vine is a three-part plant, consisting of root, vine and fruit. Either one alone is of little value. The roots, by their very nature produce the vine, and the vine by its very nature produces fruit. A root without vine or fruit would be of small value, and a vine without root or fruit an enigma.

The Christian needs to recognize this fact, never for an instant supposing that life can be complete without the three-part development. "Without me ye can do nothing," emphasizes the importance of roots. "The branch cannot bear fruit of itself," is the statement of the insufficiency of individualism. "Herein is my Father glorified that ye bear much fruit," points out the purpose of the relationship. The vine is beautiful, but it is not cultivated for its beauty. It is cultivated to bear grapes, and failing in that, Jesus said, in another instance, that it should be cut down and not encumber the ground.

The passages from Paul's letters illustrate the extent to which the early church became a living fellowship, or to use Jesus' figure, a thriving vine. In Paul's letter to Rome he sends greetings to twenty-five persons whom he names, and to others by inference, though not named. In the other letters many other persons are greeted. It is sometimes hinted that Paul was a great theologian and so was somewhat apart from people. His letters do not bear this out. He knew scores of people by their names, and when he talked about the churches it was usually in terms of people he knew.

This would be an appropriate time to talk about "The Social Nature of the Church," or to inquire into the mean-

ing of the Christian fellowship. Just how far can we press the analogy of the vine and the branches? Is it possible for a man to be an "isolated Christian"? Is it possible to have an isolated church? Can one be connected with Christ and severed from the Christian community?

It would also be well to discuss the purpose of the Christian life. Is its purpose to make us beautiful or to make us useful? What kind of fruit should be expected from a dedicated Christian life? Do our Meetings become known primarily because of the deeds they do? What is the chief characteristic of your meeting, and what do people of the community say about it?

Or again, how is the growing, producing end of the vine kept alive by contact with the roots of religious faith? Is worship the vital link and if so does the Meeting make it appear so? When people say the Meeting is in good shape, but few attend the Meeting for worship, is it a sign that we are refusing to believe what Jesus says in the parable of the vine?

Question:

Make a definition of the church in the light of today's lesson.

For April 13—Thomas and the Risen Lord

John 11:14-16; 14:1-6; 20:24-29

That Thomas was one of the disciples of Jesus is verified in all the Gospels, but for any real information in regard to his spiritual struggle for faith we are indebted to John alone. Moreover the incidents which make up the lesson for today are all taken from the last few weeks of Jesus' life. While there are many traditions of the later work of Thomas there is actually no accurate record of his later work. Here then we have a few scattered statements about what happened to one man in the closing days of the Master's life.

Thomas illustrates the way people get bad names. He has come down to us as Doubting Thomas. He might just as well have come down as Fearless Thomas. For it was Thomas, according to John's account, who, when Jesus determined to go to Bethany at the call of Martha, immediately said, "Let us also go that we may die with him." We cannot make too much of omissions, but it is significant that no writer records that Peter was the bold one here. Danger has a way of sorting out peo-

ple, and it sometimes happens that the ones who are most outspoken about their faith turn out to be the least bold when danger really arrives.

Thomas might also have come down to us as Honest Thomas. He simply would not give lip service to a creed he did not believe. The creed may have been perfectly correct, and for others it may have been the simple statement of an obvious truth. Thomas did not say, "Nobody ought to believe that." He merely asked, "How can we know the way?" It surely is no virtue to outwardly profess a creed we do not inwardly accept. Early Friends refused to use some of the creedal statements of the churches, even refused to sing some of the hymns of the churches, not because many of them were in disagreement, but because they did not want anyone to repeat a statement as their own until they actually believed it.

Thomas might have come down to us Thomas, the Openminded. For it certainly is true that he did not approach Jesus with any foregone conclusions which could not be changed. He may have been one of the most intelligent and earnest of the disciples, raising the questions which should have been raised, and saving Christianity from a naive theology.

Jesus seems to have been very tolerant about doubt. He was always complimentary of real faith, again and again praising those who by some leap of insight saw the truth about the nature of God and his dealing with men. "Thy faith hath saved thee," he said. But Jesus was far less tolerant about bad behavior. It was against the Pharisees and Scribes that he pronounced his woes. And his criticism was not of what they believed or disbelieved, but about the way they acted. "Woe to them that are at ease in Zion." "Unless your righteousness exceed the righteousness of the scribes and Pharisees, ye shall not enter the Kingdom of heaven."

Easter is a great invitation to faith. It does not require us to "believe what we know isn't so," but it holds out to us the faith, and the illustration of the triumph of spirit over body. It says to man, look up and not down, look forward and not backward, live by your hopes and your faith, not by your doubts and fears. It says God is alive, and those who live in Him can never die.

Questions:

1. Is it easier or harder for us to have faith in Christ, than for Thomas? Give reasons.

2. When does doubt become dangerous?

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life — Far and Near

The Earlham College Music Department sponsored a Church Music Clinic on March 2 at the First Friends Meeting in Marion, Indiana. The four sessions were concerned with hymn singing, a choir plan, anthems, and a concert of sacred music by the Earlham Concert Choir, led by Leonard Holvik.

* * * *

In the near future the long anticipated biography of Walter C. Woodward will be off the press. It is written by Elizabeth Emerson and is being printed by the Methodist Publishing House under the title, *Walter C. Woodward—Friend on the Frontier*. Watch for publicity in the pages of this journal.

* * * *

An exhibit of the art of China, France and Germany was shown at Lincoln School recently in honor of the school's students from those countries. The Art Department of Lincoln School, a Friends school for girls in Providence, Rhode Island, planned and hung the exhibit.

* * * *

Olive Lucas, wife of Sidney Lucas, the English author of *The Quaker Story*, has been visiting in several sections of this country. She has been with Friends in North Carolina, Virginia and Maryland. She has spoken at several places on "In the Steps of George Fox," a review of her journey through England's historic North Country.

* * * *

A workbook for *Steps to Peace* is now available, selling at fifty cents for single copies, with discounts given for quantity orders. The workbook, a combination of a discussion outline, pamphlet and summary notebook, has been prepared for use by groups studying the pamphlet together and also for individuals. *Steps to Peace* is the widely known American Friends Service Committee pamphlet on constructive and immediate avenues to a more peaceful world.

* * * *

The Tenth Annual Conference and Annual Business Meeting of the Rural Life Association will be held at Earlham College, Saturday, March 22, from 9 a.m. to 4 p.m. Among the program features will be addresses and discussions on such topics as "Technical Assistance to Foreign Countries and Christian Mutual Aid in Agriculture," "The College and the Community," and "Religion and Rural Life." Invited leaders and resource persons include Dr. James Thorpe, professor of geology, Earlham College; Dr. Daryl M. Parker, Hollansburg, Ohio, physician and former Brethren medical missionary; Roy

Stucky, manager of the Wilmington College farm; Ray Trayer, of the department of Agricultural Science at Earlham College; Dr. William Biddle, of the department of Community Dynamics at Earlham College; and Ernest E. Mills, Cambridge City, Indiana, farmer and chairman of the Rural Life Association. All interested persons are welcome. There is no admission charge and no registration fee.

* * * *

As a result of a series of conferences with American, British and Swedish mediators in international and labor disputes during the past two years, Elmore Jackson of Quaker House, New York, has prepared a comparative study of mediation techniques in these two fields. This handbook, entitled *Meeting of Minds—A Way to Peace Through Mediation*, will be published by McGraw-Hill Book Company about May 15. Among the persons who participated in the preparation of the study were Ralph Bunche and Andrew W. Cordier.

* * * *

Early in February, the American Friends Service Committee was invited by government officials of El Salvador to participate in a rural colonization program there. This is part of a large United Nations Rural Demonstration Project being supported by four international agencies and an American government agency. It is planned that the Service Committee will live in the village of El Sitio del Nino where they will work with 60 families in clearing a nearby malarial swamp, providing materials for building homes, and developing community services.

* * * *

Nineteen hundred fifty-two is the Centennial Year of the Honey Creek Friends Meeting near New Providence, Iowa. Russell Reece, Chairman of the Centennial Committee, is a direct descendant, as are many others in the community, of the original settlers who established a Meeting for Worship in 1852. Plans are under way for a Centennial emphasis in each department of church work at some time during the year. The year will be climaxed by a special Centennial Observance on a date yet to be chosen. Guilford Street is minister at Honey Creek.

* * * *

Tradition and Challenge, a new pocket-size book by Harold Chance, is a brief study of the historic peace testimony of Friends for the past 300 years and the challenge of Friends for the future. Substance for this book has been obtained by a study of historical

events and writings as well as by the opportunities Harold Chance has had, as Secretary of the Friends Peace Service of the American Friends Service Committee for many years, to visit in the homes and Meetings of Friends. Copies, which sell for \$1.00, are available now at Friends book stores. All profits go to the Service Committee.

* * * *

A manufacturer of children's clothing and men's work clothes in Portland, Indiana, has given an unusual service to the American Friends Service Committee, reports Walter McAdams, pastor of the Portland Friends Meeting. The Jay Garment Co. of Portland has had a committee to supervise the mending of "seconds" for the A.F.S.C. since August, 1950. The company donates the garments, machinery and material for mending while employees volunteer their services without pay after quitting time. On January 16, eleven ladies volunteered and 22 dozen garments were mended and readied for shipment to the A.F.S.C. Only one of the eleven, an elder in the Portland Meeting, was a Quaker.

* * * *

The fourth Annual Report from Hanna Skolen in Denmark indicates that the school thrives and grows. A Danish Friend, Debora Halfdan-Nielsen began this very unusual school several years ago, her purpose being to teach young girls a Christian home life. The school has been moved from Debora and Regnar Halfdan-Nielsen's home to a separate building in the country. Two girls from Greenland were new pupils this year. The students are not generally Friends, but the school revolves around Quaker principles of dignity in the individual and the ability of the individual to respond to Christian teaching. The school, which began as an experiment, seems to be proving quite successful.

* * * *

A house was completely furnished in two days by members of the Kokomo Friends Meeting, Union Street (Indiana), after an unexpected request for them to care for a D.P. family. The Coniceak family, mother, father and four year old Peter, arriving in Kokomo in late February, found a house equipped by Kokomo Friends from their own homes. Coming from Europe, the Coniceaks, who are Polish and Rumanian, united four Sunday School classes in the hurried preparations for their arrival. Kokomo Friends had expected to receive another D.P. family coming at a later date, but accepted the Coniceaks on a few days notice. Pastor

of the Meeting is Norman Young. A committee consisting of Clarence Bugher, Jake Fox, Will Mason and Oran Williams guided the planning.

* * * *

The annual Ministers' Short Course for Iowa Yearly Meeting was held at William Penn College March 3-7. Harold Tollefson, Director of the FRIENDS ADVANCE, gave the daily inspirational messages. "Evangelism for Quakers" was the theme of the conference, and was discussed in various seminars. Worthy Spring, pastor of the New Providence Meeting, conducted a class on "Evangelism Through Stewardship." Wendell Farr of Penn College taught a course on evangelism in the New Testament. "Evangelism Through Preaching" was the subject of George H. Moore of the College, and Roy J. Clappitt of New Providence led the discussion group on "Evangelism Through Peace and Service." President Charles S. Ball of the College taught "Book Reviews for Ministers" and Charlotte Macy of Penn directed "Evangelism Through Religious Education." Orval H. Cox, Iowa Yearly Meeting Superintendent, spoke at the evening services.

* * * *

Young Friends from Western, Indiana and North Carolina Yearly Meetings met in Washington during February in a High School Political Education Seminar. The Seminar studied "Security—What Is It?" and found that high points in their experience were the visits to Congressmen, and the realization of the fact that different speakers will each take a different view of a situation and each believe that his analysis is the correct one! The Seminar is an annual event carried out in cooperation with the Friends Committee on National Legislation. Young Friends attending were Jack Andrews and Ina Van Hoy of New Castle, Indiana; Evelyn Dixon, Betty Van Sickel, Jeanne Rhine and Capitola Hardy from Union Street Friends in Kokomo, Indiana; Mary Jane Bryant from Valley Mills, Indiana; Bill Thomas and Jimmy Dale of Oak Hill Meeting, High Point, N. C.; Gail Hunter of Westfield Meeting, Pilot Mountain, N. C.; Barbara Ann Jinnette of Bethany Meeting, Goldsboro, N. C.; Carolyn Pipkin of Rhodes Meeting, Mt. Olive, N. C.; and Ernestine Clodfelter of Springfield Meeting, High Point, N. C. Accompanying the high school students were Jay Beede, Roger Williams and Ruth Day. A seminar for college age Friends will be held in Washington April 25-28.

* * * *

The Social Order Committee of the 57th Street Friends Meeting in Chicago directs Friends' concern to the prison camps for subversives being readied under the provisions of the McCarran

AFSC SUPPLEMENT AVAILABLE

The first eight pages of this issue of THE AMERICAN FRIEND, which commemorate thirty-five years of service by the American Friends Service Committee, are available as a separate leaflet from the Service Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania, or from THE AMERICAN FRIEND office in Richmond.

Act. In part, the Committee's statement reads: "One of the lessons to be learned from the operation of Japanese-American internment camps in the war just passed is that tens of thousands of innocents were deprived of their freedom on the pretext of a guilty handful. The McCarran Act would repeat this procedure with very indistinct criteria for distinguishing between lamb and wolf. Friends regret as immoral and unjust an Act which provides for the imprisonment of thousands in the absence of a criminal act. A no less consequence is that the climate of conciliation for which we strive is further repressed. These hazards from within to our democracy are out of proportion to the power and number of real subversives in our midst. The appearance in fact of concentration camps in the United States and the emergence of extra-legal procedures which undermine basic rights can only be cause for grave concern . . . All are urged to share this concern. The moral issues are quite clear. Lest we be charged with 'guilt by acquiescence,' appropriate actions are required. First among these is effort to repeal the McCarran Act and related legislation. The thought of other Meetings as to other steps is invited." The statement is signed on behalf of the Committee by Jerome Tannenbaum, 5508 Everett, Chicago 37, Illinois.

AN ENDURING GIFT

Cassie W. Kelsay of Greens Fork, Indiana, writes, "It was fifty years last June since I began taking THE AMERICAN FRIEND. It was given to me as one of the wedding gifts from my mother and I have never missed a copy since that time."

It is encouraging to know that THE AMERICAN FRIEND has been a part of home making in the Kelsay family. Every Quaker home should have a Quaker journal coming regularly, with its reflections from Quakers, their homes, and Meetings the world around.

Trial Subscription 5 months, \$1.00
Regular Subscription 1 year, \$3.00

THE AMERICAN FRIEND

101 South 8th St. Richmond, Ind.

Friendly Fellowship

AMBOY, INDIANA — Wabash Friends and Amboy Friends are sponsoring a Sunday School attendance contest for the first three months of the year. Wabash led at the end of six Sundays. Whichever team loses will have to furnish a program for the winner. The Earlham College Concert Choir gave a program of Worship in Music during the morning service on Sunday, March 2. The choir gave a benefit performance at Russiaville the previous evening to help raise funds for the rebuilding of the New London Friends Meetinghouse. Roy McCorkel, representative of C.A.R.E., will speak here on March 24 under the auspices of the Richmond Regional Office of the American Friends Service Committee. Pre-Easter Services are planned for April 6-11 with Errol T. Elliott as the main speaker. Mr. and Mrs. John Reed from Marion College will have charge of the music and the children's program.

Marie Lamb

* * * *

WINCHESTER, INDIANA — Winchester Quarterly Meeting met at Winchester February 17. The possibilities of changing time and the reasons for a decrease in attendance were discussed. Wilbur Kamp brought out that a slacking of concern of the ministers and elders may have preceded the decrease of attendance at monthly and quarterly Meetings. John Randolph spoke on the need for setting up a standard of belief for candidates for the ministry. Harold Collins was in acceptable attendance at this meeting of ministry and counsel. Laura Feters conducted devotions at the general session. Merton Scott of the Central Offices in Richmond brought an inspiring message encouraging us to live lives of sacrifice today. Business matters included plans to conduct a meeting for the children during the adult business meeting, the reporting of Fred Smith that he had been given a minute to visit London Yearly Meeting and Scotland and will sail in April, and the request by Peaceful Valley for a monthly meeting of its own.

Tycia Lamb

* * * *

WABASH, INDIANA — The Sunday School Council of the Wabash Friends Meeting has increased the interest and the attendance at their monthly meetings. Once a quarter they have a supper and a guest speaker. The attendance of officers, teachers and their families reaches about 75 to 80. The speaker for the first quarter was Leonard Hall, editor of the Penn Adult Quarterly and Secretary of the Board on Christian Education of the Five Years Meeting.

He emphasized the importance of teaching the Friendly interpretation of the Bible and of using Friends publications. C. O. Chasey of Marion spoke on the subject, "The Lost Book, the Bible," at the January meeting.

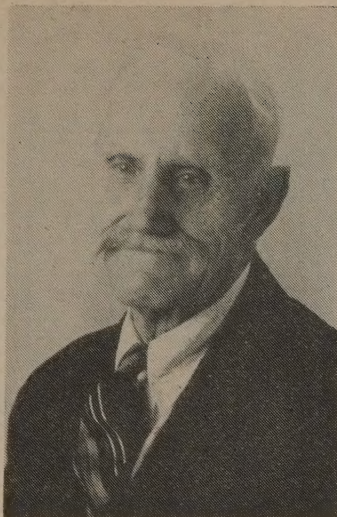
February 12 marked the organization of Friends Men in Wabash Friends Meeting. About 80 men enjoyed a banquet and program. Murray Johnson, pastor of First Friends Meeting of Marion, Indiana, spoke concerning opportunities for service. The men are divided into twelve groups, each group to be responsible for one monthly meeting of the year. Officers elected are: Frank Gurtner, president; Theodore Wolfrum, vice president; James Bricker, treasurer; Howard Roy, secretary.

On a Sunday late in February, a Golden Rose Service was held for Rita Ann Dale, new daughter of Lewis Jr. and Leah Dale. She is the fiftieth baby to be born to parents who are members of Wabash Meeting since Francis Brown came as pastor in July, 1948. During the service, the pastor announced the birth, offered prayer for the parents and the baby, and pledged the Meeting's prayers and help in the nurture of the Lord to the new one.

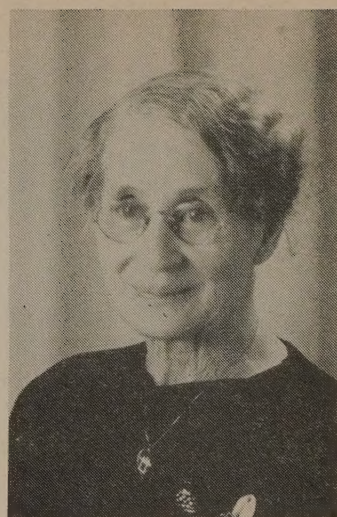
Martha M. Stanley

* * * *

FRANKLIN, VIRGINIA — Virginia Quarterly Meeting was held at the Bethel Meetinghouse, which is located near Franklin, Virginia, early in February. Visiting Friends from a distance were Olive Lucas of York, England, Marlin Dawson and Wayne Carter from Baltimore. The Meeting on Ministry and Counsel became exercised regarding stewardship and the financial needs of the general work of the Church and Missions. The Meeting for Worship on Saturday morning was most helpful, particularly so because it was based on a deep sense of searching silence. The business session was made interesting by the reading of the reports of the various departments of work within the Quarterly Meeting. The Saturday evening meeting was under the care of the Young Friends and a most challenging address came from Wayne Carter, who strongly urged Young Friends to commit themselves to the Christ Way of Life. On Sunday morning Olive Lucas and Marlin Dawson visited with the Somerton Friends. Wayne Carter was with the Corinth Friends. Sedley Friends joined with Bethel with James Coney in attendance. On Sunday afternoon, Olive Lucas spoke to a very representative group on her journey last year in the North of England. Her subject was "In the Footsteps of George Fox."



CASPER W. HANSON



ELIZABETH A. HANSON

PIONEER FRIENDS CELEBRATE SIXTIETH WEDDING ANNIVERSARY

Casper W. and Elizabeth A. Hanson will celebrate their sixtieth wedding anniversary March 22. Two of their children, Lee Hanson and Mary Lillian Dunn, and their families, will be with the Hanson's in Gary, South Dakota, on the anniversary date. Three other children, Elroy Hanson of Star, Idaho, William Edwin Star of Boise, Idaho, and Ronald C. Hanson of Nampa, Idaho, and their families plan to come to a second celebration in June, as will also Florence Hanson of Oskaloosa, Iowa, sister of Caspar Hanson. The Han-

son's have nineteen grandchildren and three great-grandchildren.

Caspar and Elizabeth Hanson are well known to many Friends. They have pioneered in Friends work, serving Meetings in frontier areas. Elizabeth Hanson was clerk of their Quarterly Meeting for almost twenty years, and Caspar Hanson is now clerk, having served over ten years. The Hanson's made the long trip from South Dakota to Indiana in 1950 to attend the sessions of the Five Years Meeting. Caspar Hanson's father, John Frederick Hanson, wrote "Land of the Midnight Sun" a number of years ago as a review of his experiences with Friends in Norway.

In the Larger Circle

Thomas Sugrue, a prominent Catholic layman writing in the February issue of *Christian Herald*, says that unwise attitudes of the American Catholic Church are largely responsible for the "fence" between religious faiths. He urges social accord between Catholics and Protestants, lifting "our own iron curtain—the curtain of religious sectarianism." He suggests small informal conversation groups from both sides discussing common ground between them. In an earlier article in the January *Christian Herald*, Thomas Sugrue dis-

approved the idea of sending an Ambassador to the Vatican, writing, "I see no good that such a move can do for anyone."

* * * *

Japan's new International Christian University will be opened in April. The chief buildings for classes and administration are about ready, and half a dozen faculty residences will be completed by fall. The financial drive for extension of university facilities will continue. An interesting and significant fact is that more than 95 per cent of the contributors in a recent nation-wide campaign for funds were Japanese non-Christians. (WP)

PLAN NOW

to spend this Summer's Vacation with some of America's Greatest Theological Teachers.

Flying Seminar

July 25

to

August 29

Winona Lake School of Theology, Winona Lake, Indiana

Enlarged Faculty, Variety of Courses

For Ministers, Teachers, Missionaries, Sunday-school

Workers, Laymen, Veterans

24 States, Several Foreign Countries, 33 Denominations

in 1951 Session

Interdenominational — Evangelical — Accredited

1952 Session: 2 Semesters, June 18-July 25

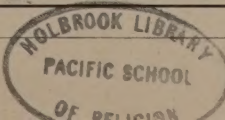
Write for 18 page Prospectus to Pres., Dr. J. A. Huffman

33rd Session

Reservations

and Meals

Special Rates



for
EASTER



Men and women, young* and old, appreciate and use these books. Written by Ralph S. Cushman, the poet-bishop, **A Pocket Prayer Book, A Pocket Book of Power, and The Pocket Book of Faith** contain many gems of scripture, prayer, quotations and verse. The three vest-pocket books, beautifully bound, gift-boxed, only \$1.00 per set, postpaid. Use this handy coupon:

*Many thousands are carried by service men.



For little children, give copies of "Children's Prayers" by Lucy Gray Kendall. Single copies 35c, Three copies, \$1.00, postpaid.

THE UPPER ROOM,
1908 Grand Ave., Nashville 4, Tenn.

Enclosed is \$_____ for which please send me, postpaid,

_____ sets of Cushman Pocket Books. \$1 each.
_____ copies of "Children's Prayers". 35 cents—3 copies \$1.

NAME _____

BIRTHS

BOWMAN—To Russel and Carol Horner Bowman, a daughter, Carol Ann, on January 20, at Amboy, Indiana.

CURLESS — To Robert and Virginia Curless, a son, Craig Nelson, on January 15, at Wabash, Indiana.

DALE—To Lewis, Jr., and Leah Dale, a daughter, Rita Ann, on February 21, at Wabash, Indiana.

DALE—To Roger and Jean Dale, a son, James Dean, on January 29, at Wabash, Indiana.

HAHN—To Ivan and Martha Grace Powell Hahn, a son, James Ivan, on February 19, at Amboy, Indiana.

HARVEY—To Charles and Irene Harvey of New Providence, Iowa, a daughter, Becky Jo, on December 18.

HUDSON—To James and Laura Williams Hudson of Rockville, Indiana, a son, Robert Mark, on February 9.

KERSHNER — To Wendell Townsend and Lise Delhorbe Kershner of Upper Montclair, New Jersey, a daughter, Christine Claire Kershner, on February 11.

MESNER—To Kenneth and Mildred Mesner, a daughter, Marilyn Jo, on February 8, at Central City, Nebraska.

METZGER—To Harold and Margaret Stouffer Metzger, a daughter, Susan Lynn, on January 28, at Wabash, Indiana.

REECE—To Leland and Annabel Reece of New Providence, Iowa, a daughter, Laura Jeanne, on September 7.

WOODARD — To Vinton and Edith Whitely Woodard of Bloomingdale, Indiana, a daughter, Phylis Sue, on February 12.

MARRIAGES

DENNIS-OLSON — Carol R. Olson of Rice Lake, Wisconsin, to Howard Hadley Dennis, son of Glenn S. and Ruth Hadley Dennis, on February 23, at the Dennis home in Chicago, Illinois.

NORRIS-CONKLING — Shirley Conkling, daughter of Rev. and Mrs. Fred R. Conkling, of North Manchester, Indiana, to James William Norris, son of Paul and Pauline Norris of Amboy, Indiana, and member of the Amboy Meeting, on December 23, at North Manchester. The bride's father officiated.

REHEBIN-ALLEE — Rebecca E. Allee, daughter of Foster and Kathleen Allee of Bloomingdale, Indiana, to Conrad Rehbein, at University Presbyterian Church in Purdue, Indiana, on February 22. Both are graduates of Purdue University. They are now residing in West Lafayette, Indiana.

SHARER-QUAINTANCE—Gladys Quaintance of Oskaloosa, Iowa, to Alva Sharer of Montezuma, Iowa, on February 14, at the Honey Creek Parsonage, New Providence, Iowa, Guilford Street officiating.

DEATHS

HENDERSON—Esa Elton Gaskins Low-ellen Henderson, at her home in Sabina, Ohio, on February 8, aged seventy-seven. Although she was confined to her home and bed for over two years, she was always ready to smile. She was a pleasant, kindly woman, possessing an inward joy. She was a member of Sabina Friends Meeting. Surviving are her husband, Ernest Henderson, two daughters and one son. Services were conducted by her pastor, Chester B. McKean, with burial in Sabina.

JACKLEY—Rosa Marshall Jackley on December 9 at Pierre, South Dakota, following a heart attack. She was the eldest child of O. J. and Rhoda Marshall, born near Wessington Springs, South Dakota, February 3, 1885. The family later moved to Wessington Springs where she received her early education and graduated from W. S. Seminary. She taught country school in her claim shanty while she homesteaded near Draper, South Dakota. She graduated from Penn College in 1910 and was married to Albert Matthew Jackley June 9, 1911. They established their home in Seymour, Iowa, where their only child, Albert Marshall was born. The family moved to Pierre, South Dakota, in 1925, where her husband became South Dakota's first state director of reptile control, a position he held until his death February 20, 1950. She spent the past year from September to July with her brother in Pasadena and sister in Whittier, California. She worshipped in First Friends Church in Pasadena and participated in many activities there wholeheartedly, the more because in communities where she had previously resided, there had often been no Friends Meeting. She was a birthright member of Friends at Harmony Meeting, near Wessington Springs, where her membership remained until the time of her death. She is survived by her son, Albert of Charlotte, North Carolina; a brother Franklin O. Marshall of Altadena, California; a sister, Eva Rae Totah of Whittier, California; and nephews and nieces.

PARKER—Mary LaRue Parker, on December 30, at Phoenix, Arizona. The daughter of Wesley and Frances Parker, she was born on November 20,

WANTED

Original old oil paintings on canvas or wooden panel, water colors and pastels of such subjects as landscapes, historical events, portraits, fruit and flowers. I will also buy Currier and Ives color prints. Send description and price to: Robert Carlen, 323 South 16th Street, Philadelphia 2, Pennsylvania.

FRIENDS BOARDING SCHOOL

1837

1952

"OLNEY"

BARNESVILLE, OHIO

An Accredited Four-year Boarding
High School for Friends'
Children

For information address

BYRON G. THOMAS, PRINCIPAL

1877, at Howard Lake, Minnesota. She was a member of Minneapolis Meeting. On first coming to Arizona, she became affiliated with the Apostolic Temple Church, as there was no active Friends group in Phoenix at that time. Following the establishment of Phoenix Meeting she became a regular attendee and was a devoted supporter of its activities insofar as her uncertain state of health would allow. Her bravery of spirit will be gratefully remembered and needed strength has been gained from fellowship with such a staunch and loyal Friend. Surviving are a sister, Mrs. Frank A. Davis of Pacific Grove, California; and three nephews, David L. Parker of Phoenix, Ray and Wesley H. Parker of Inspiration, Arizona. The funeral service was conducted by the Rev. H. L. Faulkner of the Apostolic Church.

PEARSON—Elizabeth Catherine Pearson, on November 11, at West Milton, Ohio, aged eighty-one. A daughter of Aaron and Susan Patty Thomas, she was a lifelong resident of Miami County. She studied music and art at Antioch College before marrying Dr. Herbert R. Pearson. She was a resident of West Milton since her marriage, and was a very active member of the West Milton Meeting, which she joined after her marriage. She was also active in community affairs and in the W.C.T.U.

until stricken with paralysis in 1939. Herbert Pearson's death occurred in 1949, a few weeks prior to their fifty-fifth wedding anniversary. She will be long remembered by the many who knew her as gifted in song in public worship, sweet spirited kindness, jovial disposition and motherly love. Her oldest daughter, Lova Pearson Dexter, preceded her in death in 1940. She is survived by a son, Dr. Ernest T. Pearson of West Milton, who carries on his father's practice; a daughter, Jean Kinsey of Detroit, Michigan; three grandchildren; five great grandchildren; and a sister, Mrs. William Feeley of Troy, Ohio. The funeral was conducted by Fred Smith assisted by Everett Chapman. Interment was in the West Milton Cemetery.

SPURGEON—Frank Ross Spurgeon, on February 25, in Arlington, Virginia, aged sixty-nine. A resident of Sabina, Ohio, he was visiting his daughter at the time of his death. He had served for several years as a trustee of Sabina Friends Meeting. Surviving are his wife, two daughters, and a brother, Charles. Funeral services were conducted by Chester B. McKean, his pastor, with burial in Sabina.

VICKERY—Anna Stout Vickery died in her home at Bloomington, Indiana, on February 19. She was a life long member of the Bloomington Meeting.

LOCAL MEETING DIRECTORY

ALBUQUERQUE, NEW MEXICO

Friends (Quaker) House, 7800 Block E. Central (Highway 66) at 341 North Dallas. Robert Jay minister. Bible School, 9:45 a.m. Worship, 10:45 a.m.

ALHAMBRA, CALIFORNIA

Ranona Park Community Church (Friends) 1209 South 7th Street. A fully graded program of worship, study, fellowship and service. Sunday 9:30; 10:10; 11:00 a.m. and 7:00 p.m. Also mid-week services Wednesday, 7:30 p.m.

ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th-Thornhill; As-Ashberry).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m.; Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Sellick, Executive Secretary. Telephone THrowbridge 6-5883 or THrowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evansston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kalmar Avenue, Skokie, Illinois, phone University 4-8511 or Skokie 8157.

The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 1414 E. 59th Street. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone FAirfax 4-8200.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donohue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45. Meeting for Worship, 11 a.m. Vivian Schneider, clerk, 25 Lakewood, UN 6447. Eugene Kress, pastor, 2805 Digby Ave., Phone PL 8911.

CITRUS HEIGHTS, CALIFORNIA

Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m.; Worship 11 a.m. and 7:30 p.m.; C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Herbert D. Pettengill, Jr., minister. Phone 6-5735.

DETROIT, MICHIGAN

First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Detroit Friends Meeting, unprogrammed. Meeting for worship 11:00 a.m. each First Day in Room 2, 616 W. Hancock, Detroit. Visitors phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship, 8. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship and First Day School, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister.

JACKSONVILLE, FLORIDA

Meeting for worship and business on first Sunday only of each month, 2:30 in Swain Memorial Methodist Church parlor. Clerk, Virginia C. Greenleaf, 2-4345.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 5 p.m. at 306 W. 39th. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 5th St., Minister.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:00 p.m. Verl D. Lindley, Minister, Richmond 70716.

OAKWOOD Coeducational Boarding School

Founded by New York Yearly Meeting in 1796

"The Quaker emphasis on the importance of each individual caused the Society of Friends to give equal recognition to men and women. Friends have long been pioneers in co-education in secondary school and college. Boys and girls, working together in an atmosphere of tolerance, kindness, and sympathy, develop a cultural refinement that is best achieved in a boarding school." (This quotation taken from the Oakwood Catalog.)

For a catalog write:

William W. Clark, Principal Oakwood School, Box 43, Poughkeepsie, N. Y.

GUILFORD COLLEGE

GUILFORD COLLEGE, NORTH CAROLINA

Offers Young Friends

Thorough, Accredited Liberal Arts Training
in a Friendly Environment

"The Only Quaker College in the South"

Chartered 1834

Founded 1837

FRIENDS' SELECT SCHOOL

The Parkway at Seventeenth
PHILADELPHIA 3, PENNSYLVANIA
ESTABLISHED 1889

If you plan to move to the Philadelphia area—enroll your children in Friends' Select School, a day school in the heart of old Philadelphia. Tell your friends also about our College Preparatory program for boys and girls from 4 years up through high school. The course of study is enriched by trips to art galleries, museums, institutes and historic shrines. Scholarship aid is often available to children of Friends.

RELIGIOUS EDUCATION IS A VITAL PART OF OUR PROGRAM.

LYNN, MASSACHUSETTS

Friends Meetinghouse, corner Friend and Silsbee Streets. Bible School at 9:45 a.m., Worship at 11 a.m. W. Carlton Jones, Minister. LY 57905.

MIAMI, FLORIDA

Friends Meeting at 55 S.W. 17th Road, 3:00 p.m., First-days. For information, telephone 45351.

MINNEAPOLIS, MINNESOTA

Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

MOORESVILLE, INDIANA

Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-Week Meeting, Thursday, 7:30 p.m. Albert F. Bohnert, Pastor. Phone 194.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS

Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW HAVEN, CONNECTICUT

Meeting for Worship each First-day, 9:45 a.m. in the Common Room of Dwight Hall, Yale University. E. Wight Bakke, Clerk. Telephone 3-1639.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York City, from October 7th, 1951, to May 4th, 1952, at 11:00 a.m.

ORLANDO, FLORIDA

Meetings for worship at Sorosis House, 108 Liberty Street, First-days at 11 a.m.; Monthly Meeting first First-day at 10 a.m.

PASADENA, CALIFORNIA

First Friends Church, 2540 E. Orange Grove Avenue. 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones SY 6-3372, SY 6-7369.

PHOENIX, ARIZONA

Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Charles Kelly, Clerk, 9112 North 3rd Street.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

SEATTLE, WASHINGTON

Friends' Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross minister, VErmont 3579.

University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

SHREWSBURY, NEW JERSEY

Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

ST. PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S.E. Meeting and First-day School at 11 a.m.

TUCSON, ARIZONA

Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write 2221 E. 2nd St. Phone 5-1139.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

WICHITA, KANSAS

University Friends, University Ave. at Glenn. Church School, 9:45 a.m. Worship, 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday, 7:30 p.m. Lloyd Cressman, Interim Minister. Rita Stogsdill, Associate Pastor. Dial 2-3373.

GEORGE SCHOOL

**Community
Living**

|||
A FRIENDS
COEDUCATIONAL
BOARDING SCHOOL
|||

Well have we learned what man is and great the wonders of his work. Little do we know who he is, our neighbor on earth, or why.

Having conquered space and time, we find that is not enough. However and wherever we can, a prime task today is to mine the deepest and richest and most satisfying vein of all—man's relation to man and to God.

For a catalogue and application blanks address:

RICHARD H. McFEELY, Principal, Box 351, George School, Pa.

BE SECURE BE PROVIDENT

PROVIDENT MUTUAL
LIFE INSURANCE COMPANY OF PHILADELPHIA
Pennsylvania • Founded 1865

1799

WESTTOWN SCHOOL

1952

Ten Competitive Regional Scholarships are offered for 1952-53, selections to be made on the basis of character, leadership, and intellectual performance. Winners will receive grants of \$500 each, and are renewable year by year if a satisfactory record is maintained. The offer is open to boys and girls who are members of the Society of Friends and who are entering Grade Ten or Eleven. Each applicant will be given in his home locality three subject matter tests, one in English, one in Algebra or Geometry, and a third to be selected by the student.

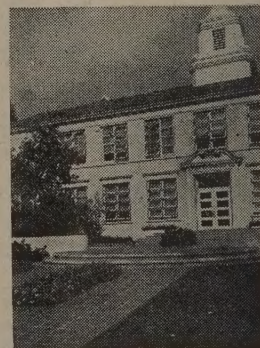
Applications must be in hand by Third Month 1st. For application forms address

DANIEL D. TEST, JR., Headmaster, Westtown School
Westtown, Pennsylvania

WHITTIER COLLEGE

The Quaker College of Southern California

- Complete liberal arts curriculum
- Training for Christian service
- Professional and pre-professional study
- Approved by the Western College Association
- Sixteen miles southeast of Los Angeles in the heart of Southern California



For information, address

DIRECTOR OF ADMISSIONS, WHITTIER COLLEGE
WHITTIER, CALIFORNIA